

The Living Church

VOL. XL.

MILWAUKEE, WISCONSIN.—APRIL 3, 1909.

NO. 22

16 LAFAYETTE ST., NEW YORK

Entered as Second Class Mail Matter at the Postoffice in Milwaukee.

153 LA SALLE ST. CHICAGO

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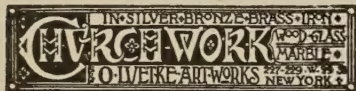
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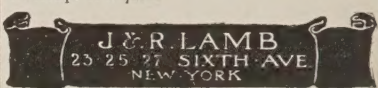
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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

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FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

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THE WAY OF THE CROSS.

FOR PALM SUNDAY.

THE Scriptures record the accounts of four processions in which our Blessed Lord is the central Figure. Three have already taken place, two of them upon this earth, the other behind the veil. One is yet to come, which is the procession which will take place after the judgment, when Christ, with all His redeemed, will enter through the golden gates into the new Jerusalem. Daniel gives a vivid account of this: "I saw in the night visions, and behold one like the Son of Man came with the clouds of Heaven, and came to the Ancient of Days, and they brought Him near before Him." This may also be a prophecy of that other great procession, when the choir of angels brought back to His Father's throne the God-Man, at the time of His ascension. That triumphal pageant started from the Mount of Olives, and swept through space, past rolling systems of stars and suns, until it reached the very gates of heaven, which had been closed since the fall of man. This is graphically described in the twenty-fourth and forty-seventh psalms: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

Of the earthly processions, we keep to-day that of the palms, when, riding upon a lowly ass, our Lord made His triumphal entrance into Jerusalem, amid the hosannahs of the multitude. This was His one earthly triumph, and yet He wept at it! But had the people withheld their acclamations, the very stones would have cried out. No wonder that Christ wept, for He knew that the city had rejected Him. There is nothing more pathetic than His bitter lament over Jerusalem: "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!"

At the close of the week came that other procession, when again Christ was the central Figure, upon Whom all eyes were fixed. "Who is this," asks the prophet, "that cometh from Edom, with dyed garments from Bozrah?" He had indeed trodden the winepress alone, and upon Him every indignity had been inflicted.

As we follow Him along the sorrowful way this week, and meditate upon His sufferings at each station, we are following in the footsteps of the early Christians, who could say, "Here is the place where He first fell," "Here is the spot where He met His Mother," "Here is where the Cross was laid upon Simon." We cannot go, as they were wont to do, to the Holy Land, and follow along the *Via Dolorosa*, but we can in thought, or in our churches, observe the Stations of the Cross, saying before each one:

"See how His precious Blood
At every station pours;
Was ever grief like His?
Was ever sin like ours?"

The cries of the world to the Cross come before us. The indifferent mocked Him; His enemies, blaspheming, railed upon Him; the penitent thief prayed to Him for mercy; the centurion acknowledged Him to be the Son of God; His loved ones, Blessed Mary and St. John, cried silently to Him of their love and devotion. All these five classes are types of the voices that will go up to Him on Good Friday from the world of our day, as we will gaze upon Him crucified for our sins. From that Cross He answers our cries, in the seven gracious words which fell from His lips during those hours of unspeakable agony. The physical suffering was as nothing when compared with that of the soul and mind. "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow."

Shall we not, then, take our stand this week with His Mother and St. John at the foot of that Cross, which became for this sinful world the tree of everlasting life?

C. F. L.

THE CHURCH AS A FACTOR IN SOCIETY.

IT is something new in American politics for the State to appeal to the Church for help; yet that appeal is made in the report of ex-President Roosevelt's commission on Country Life, some portions of which we reprinted two weeks ago.

This is one of several instances that have occurred of late, showing a changed attitude of public thinkers toward the Church—by which is commonly meant, in this connection, the local congregation and its plant. It is beginning to dawn on publicists that scattered about through our land are a multitude of cross-surmounted edifices, with each of which a greater or less number of good citizens are in touch, which might be utilized as forces in the battle for humanity, and generally are not. These forces stand for the highest ideals, and yet the communities in which they are planted sometimes seem no better by reason of their presence.

Again, we noted recently the utilization of churches in the campaign against consumption that is being waged by the National Association for the Study and Prevention of Tuberculosis. The appreciation of the value of churches as a factor in this work has led to that utilization. The tuberculosis class at Emmanuel Church, Boston, which gave the initiative to the Emmanuel Movement, has had the effect of showing not only religious workers, but also public thinkers, the power that the Church might be in the development of right thinking in this field as well as in other social matters. Nor are these isolated instances. More and more the social value of the Church is becoming accepted by public thinkers, and the opportunity for utilizing this force is being seized. How shall the Church respond to the appeals that are being made to it?

In our judgment the first response that the Church can make is that of thankfulness that somebody is pointing out its possible value to humanity. It must not be forgotten that the Church prepares the individual for eternal life; but eternal life does not begin at death; this present life is a part of it. To suppose that the Church has interest in the individual only for the sake of preparing him for an existence that has not yet begun, is to suppose that the training-time of life is itself a negligible quantity. Precisely the reverse is the reasonable way. Preparation for death is simply preparation for life. A good death is normally the culmination of a righteous life. The life of the world beyond the grave is pretty apt to be lived in accordance with ideals that have been preserved during the life on earth, and our attitude toward life here below is pretty sure to be a clue toward our prospective place in the life beyond.

We need hardly pause to point out the danger here involved, although it is a real one. The Church might easily push itself so thoroughly in the work of material and social advance that men would forget the shortness and relative incompleteness of this present life. She could lay so much stress upon a pure milk supply, pure water, and sanitary housing, that men's minds would dwell upon these to the exclusion of the weightier things of God and of eternal life. That is only to say that mind may dwell upon any conception to an unbalanced degree, and vitiate any conception by carrying it to an extreme. No doubt that is done to some extent. One has perhaps seen institutional Christianity run into the ground. One has seen churches run as semi-secular settlements, in which the emphasis was laid rather upon the bread of to-day, than upon the Bread of Life.

On the whole, however, it is probably true that for every instance that can be pointed out of a church that has become over-secularized, a dozen could be found in which entire apathy is shown toward things pertaining to social and individual decency in this present world. It is deplorable that the churches as such, or the Church as such, have not been recognized as powerful forces in the battles against bad conditions, political and social, which have increasingly been waged in this country within recent years. They have not been recognized because they have not been such forces. The churches have not conspicuously supplied the workers in these battles. When a political commission begs that the country church will realize an ideal that country Churchmen themselves seldom even perceived ahead of them, one is tempted to wonder why Churchmen should have become so apathetic toward their own nominal ideals.

THE COUNTRY CHURCH is the most difficult problem with which we have to deal. To some extent its difficulties are recognized in the report already mentioned. Numerical and financial weakness, difficulty in obtaining and retaining clergy,

and competition among churches where there are more than can be supported, are among these. Beyond them is, oftentimes, the narrow range of vision, the lack of imagination, that seem to be tolerated as inevitable accompaniments to, if not characteristics of, country life. These are the conditions which the commission sees.

Beyond these also is the fact that American country churches are apt to be insufferably ugly, their interiors hopeless examples of how a church should not be arranged. Here and there, at far intervals, we see examples of what can be done, where a gem of English architecture reproduced on American soil draws with silent but inexorable force from the farmhouses for miles around. We doubt whether any nation in Christendom was ever Christianized through frame churches built in the form of a squash, nor does the Christian religion seem powerful enough to cope with such conditions. If farming communities could be induced to build such stone churches as one finds in rural England—adapted to local circumstances according to local conditions as to building materials—American country life would be less dismal and sordid.

Yet the problem is much larger than one of the rural church alone. It involves the whole question as to the relation of the local church to the social body. What is that relation?

THE CHURCH stands for the ideals of the Kingdom of God. It offers sacraments for the upbuilding of the spiritual life. It seeks to develop character in its members. It is a power-house for all that is good.

But the development of character is not intended merely for the benefit of the individual. Christianity is not a selfish religion. Fuller and completer happiness here and hereafter are, no doubt, its effect, but these are only by-products of the institution. The developed character, the spiritual stimulus, are intended primarily to serve as leaven in a world that is largely sunk in wickedness. This leaven is valueless unless its influence is exerted upon the "whole lump." According to another gospel metaphor, the disciples are the salt of the earth. Now salt, like leaven, is valueless in itself; its sole value is derived from its properties in relation to commodities distinct from itself. If leaven and salt could be conceived of as exerting their whole properties upon themselves, of what value would they be?

Yet, not our religion, but *ourselves* are the leaven and the salt that are upon the earth, according to our Lord's metaphor. Shall we, the leaven, become so expanded with ourselves that we burst, through the very effect of our religion? Shall we, the salt, be so self-centered in our saline properties, that we become a Dead Sea to our surroundings? Surely both would be involved in the life of Christian men, in which spiritual energy should be received only that it be exhausted upon the individual receiving it.

The primary value of the spiritual life is, therefore, that it be a force impelling us to activity in raising to higher ideals the lives of all men about us. The little leaven must leaven the whole lump. The salt must give flavor to the whole mass. To do this is the function of the Christian in the world.

Here we have the foundation principle which must give the key to the social function of the Church, whether in the country or in the city. It must not live for itself. It must not exhaust its spiritual energy upon itself. It must be a missionary force in each community; but a missionary force not only by drawing other men to its own fountain of spiritual supply, but also by bringing that spiritual wealth to bear upon the community.

We believe the divorce of these two considerations has been the cause of our (relative) missionary failure at home. We plant missions in our smaller communities, sustain them year after year from outside sources, and they have no growth. Why? Because we do not show to the community that the spiritual energy which we purport to receive from the sacraments is, in fact, applied to the social problems of the community. We are so centered on saving our own souls that the Church, under our direction, does not get beyond them. Yet what did our Lord say of him who "seeketh his life"? Was it not that he "shall lose it"? Is not the pursuit of salvation for one's self alone a dangerous form of selfishness?

The Church has not realized her function in society. Each local church should be the hive from which workers swarm out to raise ideals about everything, and to accomplish the elevation of every institution in society. When the city hall recognizes that every church stands for all of that; when every force for evil in a city recognizes that every man in the church is in

earnest in his intention to exhaust the whole sacramental energy of the Christian religion in its extermination; we shall no more be powerless in the presence of social and political evils. We shall exterminate them as a matter of course. The kingdom of this world could become the Kingdom of our Lord and of His Christ to-day if every one of our churches was filled with men and women who were permeated with this ideal; if spiritual energy were being used upon society and not being exhausted upon our own puny little souls, that become oversaline because the salt is not mixed with the social mass that is yet unsalted.

If the Church were doing her duty toward society, we might abandon all direct missionary effort, for the inevitable result of such a condition would be that all well-meaning men would flock into the churches, because they would perceive their value. Men need to "be shown"; are we showing them, to-day, the value of the spiritual energy of the sacraments?

Why do labor unions, socialistic bodies, civic clubs, and social settlements draw good citizens into them? Because the citizen sees that each of these is *doing something*, in one way or another, to solve the problems of society. Yet no one of them purports to have any supernatural aid in solving them. Each one is using the best natural abilities of its members, and with those alone each is doing some good, and each is making some mistakes in doing it. But the Church has all these opportunities as well, *plus* the spiritual energy of the sacraments. Is it not clear that all these other forces for good could be merged into the Church if only we *proved* that we had this added force which could energize all their work? And each of us goes on exhausting the spiritual power of the Church on his own petty soul, and doing nothing else!

Herein we have the indication of what the Church *could* do as a factor in society; we have the secret of our missionary failure at home; we have the secret of the rise of secular agencies intended to do, with only natural forces, that work to which the Church could bring supernatural forces.

How long shall we tolerate this burying of our talents in napkins of selfishness?

WE are now entering into the last days of Lent. Whatever the season has meant to any of us is, of course, determined before this. Even the solemn days of Holy Week are not likely to mean much to any who have disregarded the call to observe the whole season.

Society more and more makes its inroads into the forty days. With a far wider observance of the season among the denominations, it is less carefully observed by Church people than once it was. No longer does abstinence have a definite meaning to most of us. That large and formal balls are not *de rigueur* during the season means nothing to most of us. The ball-going portion of society finds a multitude of opportunities to dissipate the spirituality of the season, if the society columns of our papers are to be believed, and the names of Churchwomen are quite as liberally interspersed in those columns as they are at other seasons. Abstinence from theatre going, which was once a matter of course during Lent, is hardly expected nowadays. Luxury has made terrible inroads into our spiritual life, and Lenten ideals have hardly been able to hold their own before it.

The Church has offered the usual tale of increased services, and they appear generally to have been well attended. Yet we miss the clear, incisive call to spirituality, even in our services, which once we had. The Church has, and rightly, a multitude of interests in the well-being of humanity which once—be it said to her shame—she was accustomed to pass by with unconcern. Yet the culture of the spiritual life in the individual must never be crowded out by the duty of the Church toward society. Lent must ever be the Church's time to stimulate the spiritual life of its own members.

We now enter into the shadow of Holy Week. God grant us grace to emerge from that shadow at Easter with the consciousness that Lent has meant something to us.

A CURSORY reading of the advertised schedules of services for Passion Sunday and its week, Holy Week and Good Friday, shows to what extent there is an invasion of musical art into our churches, even to the exclusion of the liturgical services ordered by the Church in her Book of Common Prayer for the most solemn fast days and the most sacred of all days in the year. Organ recitals, cantatas—more or less

weak imitations of the great and dignified oratorios—and other "musical services" are planned in numerous places, metropolitan and suburban. In many instances there is no word spoken on such occasions in the defence and confirmation of the Gospel; no exhortations to attend divine service; no prayers are offered. It was an altogether different use to which the missionary Bishop Paulinus put sacred music when he visited the vicinity of Newark-on-Trent, A.D. 637. When James the deacon attracted crowds by "the sweet strains of Italian psalmody," the Bishop preached, thousands were converted and were baptized. Paulinus understood "Church Music Economics"; he obtained the greatest amount of devotional expression out of the least amount of artistic assistance. Nowadays when the best of music, at great expense, not only competes with the prayers and sermons, but actually is a substitute for devotional exercises, is it not time to ask, Shall there be such an intrusion of Art into the sanctuary of God?

It is freely and gratefully conceded that music can and does prepare the soul for the sowing of that seed which is the Word of God; but music or other art cannot convert, regenerate, or sustain the spiritual life.

THE perennial discussion of the difficulty in arriving at accuracy in religious statistics has been revived of late in the columns of the New York *Sun*. A letter on the subject from the Rev. Dr. McKim, reprinted in this issue, directs attention to the discrepancy between the statistical standards of Roman Catholics and those of other bodies, whereby the former enumerate all their baptized and the latter only their communicants.

Of course the right way to equalize the two sets of figures is to establish the ratio between baptized and communicants. We believe that about $2\frac{1}{2}$ is the proper multiple to apply to the number of communicants in any religious body to establish roughly the population contingent to each; and if one is to count that multitude who claim connection with any Christian body but whose names are unrecorded on any parish lists, it would be much larger. If the Roman population of the United States is placed at from 12,000,000 to 14,000,000, our own contingent population would be about 2,500,000, which would be materially increased—perhaps doubled—if the "floaters" should be, or could be, counted. Their existence in large numbers is revealed whenever a religious census of any locality is taken, but no religious body—unless it be the Roman Catholic, whose figures include all those—seems to have discovered how to minister to these, their own children who have voluntarily "unchurched" themselves, for all practical purposes.

If Churchmen could devise some way by which these of the unchurched could be made real assets for the efficiency of the Church, or even if the Church could be made of service to them, a serious problem would have been solved. We fear our parochial system has broken down before this problem.

THAT excellent weekly periodical, *Charities and the Commons*, now appears as *The Survey*. The change in its name was eminently worth while. Names mean something to sensible men, and commonly suggest ideals which loom before those who use them. The old name was reached by a consolidation of two formerly distinct publications, both of a very modest character. In recent years the ideals of the publication have grown far beyond those of its two constituent parts. *Charities and the Commons* has become the foremost power in the land for social advance, but it has been as difficult to convince the "man-in-the-street" that such could be the case as it is to get him to understand that the Protestant Episcopal Church is the American Catholic Church. In both cases he yawns and says, "If that's the case, why does it hide behind a name that suggests something else? Why should I be left to discover the fact for myself?"

The *Survey* will, we are convinced, be more respected as such by the world at large than it was as *Charities and the Commons*, though of course the really interested long ago penetrated the disguise of its misnomer. Of course it will take a little time for all of us to get used to the change, but the fact that it is alive enough to see the sense of making it will more than counteract this temporary inconvenience, through the free advertising that it will obtain. For our part, we are glad to give it enough of that commodity to congratulate *The Survey* upon making the change, and to hope for it many years of ever increasing opportunity for service.

BLUE MONDAY MUSINGS.

VARIOUS readers of this column have demanded further information about my Arcadian fairland, with its six tiny princesses and its castled crags; so, bearing in mind that THE LIVING CHURCH circulates only among sympathetic people with right ideas, I consent to draw the rather transparent veil—on the one condition that you all discourage mere “trippers” from visiting it. They would not be interested, and they would certainly have a bad effect, even on the landscape. (I shall never forget meeting two such by the *Sainte Chapelle* in Paris. The sun shone brilliantly, and that sanctuary, unspeakably lovely even in its present degradation, glowed like one of the gems from New Jerusalem. It was like being in the heart of a ruby! But these two, mother and daughter, were unmoved, except at the sight of a cat sleeping peacefully in the sun; and the only comment uttered, in loud, harsh, nasal speech, was: “Oh, mamma, get on to the nervy cat!”)

Arcadia is Luxembourg; there you have it. A little grand duchy, with only a thousand square miles of territory, but with two thousand miles of brawling rivers and brooks, and with the veritable Forest of Arden covering its hills. The trunk line from Ostende to Basel passes through the quaint old fortress-town which gives its name to the principality; but, fortunately, travellers are too hurried to stop and explore even the city itself, with its vast casements where double its population could find shelter, its rock-hewn chapel of St. Quirinus, fifteen centuries old, and its ruined walls and towers that testify to bygone greatness and to present peace. I would like to tell you of the gallant revolt made by the Luxembourg peasants against the French invaders of the Revolution, when “Here goes for the Faith” was their battle-cry; of the dancing-procession to St. Willibrord’s tomb at Echternach; of a thousand other things worth while. But, since space here is too short, I advise you to read *In Farther Ardenne*, by the Rev. T. H. Passmore, an English priest, the only book I know which deals at all adequately with this unspoiled corner of Europe. It is such a region as Mr. Chesterton might choose, to inspire patriotism of the truest type; small, diversified, historic, character-full, with no extremes of wealth or poverty, but with no monotonous dead-level of commonplace, smug giganity. And so I lift my biretta, with a hearty *Vive Marie Adelaide!*

LUXEMBOURG is solidly Roman Catholic; but the temper of the religious leaders there is far more like that of their German and Dutch neighbors than what we find ordinarily among English-speaking subjects of the Italian Patriarch. Whatever may be the reason, it is certain that there is a hard bitterness on their part which is as irrational as it is unlovely. For example, I quote below from a recent report by Father Staunton of the Sagada mission, Philippine Islands, to Bishop Brent:

“In view of the fact that the force of clergy which the Roman Church was able to command after the withdrawal of the friars was entirely inadequate to supply the large Christian population in other parts of the Islands, and that, in order to put clergy again in this remote mountain district, it would be necessary for the Roman Church to pass by large coast towns where thousands of their native Christians were totally unprovided with ministrations, it seemed certain that, for a long period of years at least, we would have no competition here. Indeed one of our reasons for selecting this field was that we might not be under the imputation of attempting proselytizing work.

“But the remarkable success of our mission attracted the attention of the new Roman Bishop of Nueva Segovia (Dr. Dougherty, by the way, formerly the editor of the well known *American Ecclesiastical Review*, published at Overbrook, Pa.), and true to the amiable religious ideals of his kind, he immediately determined that it was more important not to let us get established here, than to take care of people already Christianized in other parts of his diocese. Accompanied by several of his priests, American, Filipino, and Irish, he visited Sagada, where a Spanish Bishop had never come, sent out a summons to all Christians of the district, most of whom I had myself baptized, told them that the Baptism they had received was not valid, that they were not to attend the services or instructions at our mission, and that damnation awaited those who accepted any other form of Christianity than that represented by himself.

“It is small wonder that the natives were dazzled by the Roman Bishop’s pomp, show of authority, and anathemas, and that many were then and there re-baptized and confirmed. But when the Roman Bishop and his party had passed, and by his orders an attempt was made to collect a fee for each baptism or confirmation performed, our Christians returned to me and wanted to know what it all meant. I told them. Since then our mission has steadily grown, and allegiance to it is, I believe, a permanent thing. We have baptized several hundred natives since that first visit of Bishop

Dougherty, and up to the present date the Roman Catholics, though they have made every effort to get the people away from us, have been unable to perform a single ministration in either Sagada or Bagnen.”

I pass over the sacrilege of rebaptism, for which no possible extenuation can be urged even on Roman grounds: for the sake of our common Christianity I forbear to emphasize the simony of charging fees for sacramental ministrations—a custom not unknown to the Latin Obedience closer home than Luzon. But what shall be said of the hatefulness which, as Father Staunton says elsewhere in his report, “leaves the ninety-and-nine populous towns in the lowlands unprovided with pastors, and comes into the mountains with the avowed purpose of breaking up our mission work?”

SO OF THE often published “lists of converts,” such as appear in the newest Roman publication, *St. Peter’s Net*; they seem to have no other purpose than to irritate. Of course, they prove nothing whatever; and no inferences can legitimately be drawn from them. If, indeed, in parallel columns were printed the names of all those who have recently left the Roman obedience for our communion or for some other religious body, it might be possible to deduce conclusions as to present-day tendencies; but for manifest reasons our Roman brethren refrain from that. I notice in *St. Peter’s Net* the name of Gilbert Keith Chesterton as a ‘vert; letters just received from England explicitly deny that report. Perhaps Mr. Scannell O’Neill will furnish evidence as to that, if he can. We think it vulgar to brag in that fashion; but I, humble presbyter as I am, have letters from Roman clergy and laity asking for counsel as to their reception to the larger freedom and purer Catholicism of “this American Church,” which would be interesting reading for our own renegades. Not long ago a Roman priest in good standing served at an English Mass in a famous New England church; and only the other day a Doctor in Divinity, having a *celebret* of recent date from his Roman Archbishop, sought admission at my hands.

OF COURSE men may differ widely and honestly; but it isn’t necessary to be unfair. Yet Romanists have not learned that lesson. What a shriek of anger goes up if controversial books against Rome are found in public libraries! And with what steady perseverance Roman controversial books are placed on library shelves! An echo from Dublin illustrates this: the Mansion House, Dublin, the official residence of the Lord Mayor, is municipal property. It was lately opened for a lecture by the Rev. R. H. Benson, on “The Testimony of a Convert.” Canon Tristram, a priest of the Irish Church, asked leave to lecture there on the opposite side; but his letter was not acknowledged. Whereupon he published it, adding:

“At a time when it is the anxious desire of every real friend of Ireland that religious differences, regrettable as they are, should not be permitted to obtrude themselves into municipal affairs, we see the official residence of the Lord Mayor of the Irish capital made the scene of an attack on the faith of over one million of Irishmen. What would be thought and said by those very Irishmen who will applaud Father Benson next week of the action of the Lord Mayor of London if he accorded the hospitality of the Guild Hall to a Protestant lecturer for the purpose of insulting the religious convictions of the 250,000 Roman Catholics in London?”

IT IS NEITHER unkind nor uncharitable to point out these facts. Much as we are bound to desire Christian unity, we can promote it only by recognizing what are the stumbling-blocks, and then trying to remove them. As some of the workers for reunion on the Protestant side are too ready to give up essentials for the sake of a merely apparent agreement, so some of our brethren who wish friendlier relations with the See of Rome forget the dignity of their own office occasionally, in their unwise haste. For over a century the Church of Holland certified to the Pope every new election to the chair of St. Willibrord, receiving in return a specially virulent anathema; until at last, realizing that they were forcing the Pope to add sin to sin, they discontinued the practice. I thought of that when I read the letter of congratulation addressed by the Society of St. Thomas of Canterbury to Pius X., not long ago. It was respectful, friendly, Christian; but it was worse than useless. Let us meditate on that wise saying of blessed William Laud, the great martyr-Archbishop, at his trial:

“This will I say, with St. Gregory Nazianzen: ‘I never labored for peace to the wrong and detriment of Christian verity.’”
PRESBYTER IGNOTUS.

TROUBLES BETWEEN CHURCH AND DISSENT IN WALES

A Royal Commission Hopelessly Disrupted Thereby THE SWANSEA SCHOOL DISPUTE TO THE FRONT AGAIN

Newcastle Churchmen Ask Help from the Archbishop of York
OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, March 16, 1909

IT would appear that things have now come to such a pass in connection with the proceedings of the Welsh Church and Chapel Commission as in all probability to involve the breaking up of the Commission. This Royal Commission plainly had its origin in the revived Protestant Dissenting agitation against the "established" position of the Church in Wales, upon the accession of the late Sir Henry Campbell Bannerman to the office of Prime Minister, and was appointed in June, 1906. The terms of reference were to inquire into "the origin, nature, amount, and application of the temporalities, endowments, and other properties of the Church of England in Wales and Monmouthshire," and into the provision made and work done by the Church and all the Dissenting bodies in Wales and Monmouthshire "for the spiritual welfare of the people, and the extent to which the people avail themselves of such provision," and to report thereon. The original *personnel* of the Commission was as follows: Lord Justice Vaughan Williams (chairman), Lord Hugh Cecil, Sir John Williams, Mr. S. T. Evans, K.C., M.P., Mr. (now Sir) F. Edwards, M.P., Principal Fairbairn (Mansfield College, Oxford), the Archdeacon of Carmarthen (the Ven. Owen Evans), Mr. J. E. Greaves (Lord Lieutenant of Carnarvonshire), and Professor Jones (Glasgow University). During the proceedings of the Commission in April, 1907, differences of opinion arose between the chairman and some of the members who were Protestant Dissenters, and the result was the resignation of Principal Fairbairn, Professor Jones, and Mr. S. T. Evans. Their places on the Commission were filled by the appointment of Sir D. Brynmor Jones, Mr. J. Morgan Gibbon (a Dissenting preacher), and Mr. J. H. Davies.

This commission has come to grief over the preparation of their report. The majority, being Dissenters, are hopelessly at issue with the minority, who are Churchmen, and with the chairman. A report drafted by the latter was rejected by the majority and the differences that developed appear to be insurmountable. At present there is said to be a probability that three reports will be issued. First, there will come the report of the majority, next will be the minority report of the chairman and Mr. Greaves, and lastly, the minority report of Lord Cecil and the Archdeacon of Carmarthen. The reason for these two Church representatives acting independently is said to be that they regard the chairman's report as being so colorless—favoring neither the case of the Church nor that of Dissent—that it would, in their opinion, sacrifice the Church, unless some other means were adopted for putting her case before the public.

THE SWANSEA CHURCH SCHOOL CONTEST.

The Church in Wales is also just now conspicuously before the public in connection with a contest over the support of a particular Church school in Swansea. The refusal of local education authorities to do justice to the school led a year ago to the discussion of the whole matter in the House of Lords, and it was again dragged out last week by debate in both houses. Ever since the passing of the Education Act in 1902 this dispute has existed. The local board compelled the managers of the school to increase the accommodations very largely at a cost of something over £16,000, and to fit up the building on a scale quite beyond that of the local board schools. For six months in 1907 the local authorities refused to pay any salaries to teachers in this school, although informed by the Board of Education that their attitude was illegal. Action was finally forced by threat of mandamus proceedings and the dispute continued in one form and another.

THE NEWCASTLE CASE AGAIN.

An important change in the long standing and acute situation at Newcastle has now occurred. A petition and statement concerning the mission of the Holy Spirit, Newcastle, has been presented to the Archbishop of York. The petition runs as follows:

"To the Most Reverend the Lord Archbishop of York, Primate of England, and Metropolitan:

"May it please your Grace, we, the undersigned inhabitants of

[Continued on page 741.]

NEW YORKERS DISCUSS SUNDAY AFTER- NOON OPENING OF SALOONS

Federation of Church Clubs Takes an Active Part

DR. DEVINE TELLS OF ENORMOUS INCREASE IN SUICIDES

Death of Richard Lamb and of Mrs. W. E. C. Smith

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, March 30, 1909

THE following notice was sent out by the Federation of Church Clubs a few days prior to the meeting at St. Michael's Church on Thursday evening, March 25th, to the clubs composing the federation:

"Are you for or against the bill which would legalize the opening of saloons on Sunday from 1 P. M. to 11 P. M.? Such a bill is now pending before the Legislature at Albany. Its proponents contend that it will check graft and result in keeping the saloons closed during many hours on Sunday, and that therefore their measure is virtually one for Sunday closing. Are you with them or against them?"

A stirring discussion was had on this subject at the meeting of the Council of the Federation of Church Clubs last Wednesday evening. Opinion was varied. So keen was the interest aroused that the council voted to hold a special meeting for further consideration of the bill.

Addresses explaining the proposed legislation were given by the Rev. Dr. John P. Peters, chairman of the committee of fourteen which drafted the bill now pending at Albany, and by Mr. Frederick H. Whiton, secretary of the said committee. These gentlemen favored the measure on the ground that it has been found that honest administration of the present law is an impossibility because the weight of public opinion is counter to such enforcement. The proposed law would legalize the selling of liquor in saloons from 1 to 11 P. M. on Sunday by a special license costing \$300 per annum. It would, in the opinion of the committee and many citizens, effectually diminish the practice of graft and diminish the Sunday morning sale of strong drink. The Rev. Dr. Melville K. Bailey of Grace Church parish spoke against the committee's bill. His objection was based on the fact that the saloon in this city was not only a social evil, but a grave political one, and he was opposed to granting it any further privileges that might add to its influence. No vote was taken at the meeting, although it was reported that several of the federated clubs sent word through their delegates that should a vote be taken they were in favor of the Brough bill. In this connection it may be worth while to remark that the chairman of the temperance committee of the New York presbytery has sent a letter to every minister of that body. Mr. Farr says in his letter:

"After thirteen years under the present law it is a fact that probably nine-tenths of the saloons in the city are open for business on Sunday. The reason is that most of them are located among people of foreign birth, who have no more feeling regarding the morality of drinking beer than the average American has about drinking milk. The public sentiment in the neighborhood where the saloons are located demands beer on Sunday as well as on other days, and accordingly connives at the violation of the law. The results which have been most unfortunate are drinking in the rear rooms, which are open to both men and women, and systematic graft. Every saloon pays \$5 or \$10 a month to the Retail Liquor Dealers' Association, and is not molested by the police on Sunday unless special complaint is made. Saloon 'graft' has been the despair of the present police commissioner."

DR. DEVINE ON SUICIDE.

Dr. Edward T. Devine, professor of Social Economy at Columbia University, and general secretary of the Charity Organization Society, delivered the first of the three Kennedy lectures, given for the New York School of Philanthropy, on Tuesday, March 23rd.

He said, among other things, that the rate of suicide in this city had increased tenfold in the last half century, while the mortality rate had decreased. Whatever may be the cause of suicide, the fact was an evidence of misery. The city at present has 1,000 suicides a year; last year's record was seventy-seven in excess of that for any previous season. Forty-three cases of attempted suicide were carefully investigated. Two were directly due to poverty, and four to unemployment. The remaining thirty-seven were laid to a variety of reasons, which led the investigators to the conclusion that poverty is not the greatest cause of suicide.

Statistics also show that the age at which the greatest number

of cases occur is from 50 to 60. Three men kill themselves to one woman. There are more suicides among Protestants than Catholics, more among Roman than Greek Catholics, more among Greek Catholics than Jews.

There are more kinds of misery in New York, Dr. Devine declared, than Milton imagined in his "Hell." Contrary to the idea that misery is a retribution for a man's or his parents' misdeeds, Dr. Devine stated that it depended largely on conditions which society could control.

Dr. Devine discussed at length the statement of a probation officer that nine-tenths of the misery in New York could be traced to the social evil. He pointed out the fact that since the framing of the model law in 1902 by William Baldwin and the Committee of Fifteen to protect the children in the tenements, there had not been one single conviction. Of 1,094 complaints, 811 were dismissed by the Tenement House Department, 274 were dismissed by the Corporation Counsel, only 9 were brought to trial, and they were acquitted. "The complete unenforcement is a most unfortunate breakdown of municipal government," Dr. Devine declared, and he said that the part of the police courts in it was "a miserable fiasco."

TWO DEATHS.

Two deaths that occurred last week in the city should be here noted. One was that of Richard Lamb, one of the founders of the firm of J. & R. Lamb, ecclesiastical art workers, who passed away at his home at the age of 74 years. The other was the wife of the Rev. Walter E. Clifton Smith, associate rector of the Church of the Ascension.

Mr. Lamb was a power in the development of Churchly art in the ornaments and decorations of the Church. His early training had been of a practical nature, and the artistic and creative development of that art which appealed to his elder brother, gave to the two an opportunity that few have had. Their partnership began in 1857, prior to which American churches were very largely dependent upon the old world for whatever art was used in their embellishment. Mr. Lamb was able to attend to his work until within a few days of his death, and was a well known figure in old Greenwich village, in which the original office and the later studios have for many years been located. He was born and baptized in the Church of England, and was buried on Saturday from the chapel in the studio of the house, which he had been so largely instrumental in building up. The service was conducted by the Rev. Henry Mottet, D.D., rector of the Church of the Holy Communion, the music being rendered by the employees of the house. Mr. Lamb is survived by his son, Joseph G. Lamb, and by his three daughters, Mrs. Boughton, Mrs. de Figniere, and Mrs. Wingate (daughter-in-law of General Wingate).

Mrs. Grace Rice Smith died suddenly at her home in the Ascension Church rectory on March 23rd. Mrs. Smith was born in Lowell, Mass., and was a daughter of Orlando Snell of that city. She was a member of the Colony Club and a generous contributor to many charitable organizations. The funeral services were held in the Church of the Ascension, Fifth Avenue and Tenth Street, on Friday, March 26th.

SHALL AN ART GALLERY BE PLACED IN CENTRAL PARK?

A very lively discussion is going on in the daily press, societies, and among private citizens and publicists over the provisions of the Grady-Francis bill now pending in the legislature, permitting the erection of a picture gallery on the arsenal site in Central Park, by the National Academy of Design. Several influential academicians have taken the popular side as against that of the projectors of the plan. Setting aside altogether the consideration of public rights to the whole of Central Park, they have grave fears of the effect of the plan on the institution itself. Resolutions protesting against the enactment of the bill have been adopted by large and influential politico-social organizations on the upper East Side. They say such legislation would mean a dangerous precedent and an invasion of public parks by private interests. On the other hand it is contended that the Salon in Paris is on the Champs Elysées, as well as the President's Palace; that the Palace of the Luxembourg, in Paris, is used as an art museum and the famous old gardens are preserved as a park. Also, that the British National Gallery faces Trafalgar Square. To this it is replied, that the Academy of Design people, if they can secure the land, may build a salon facing Madison Square without fear of opposition. Notices have been sent to all members of the National Academy of Design to attend a special meeting on next Wednesday evening to consider the situation. A lively discussion is expected. Meanwhile the public is beginning to wonder how much the ordinary citizen would be benefited by the presence of the National Academy in Central Park, even if its exhibitions were free. The war cry of the protectors of the rights of the millions for whom Central Park

was acquired by the right of eminent domain *pro bono publico* is "No invasion of Art into the Park."

AN UNFOUNDED CRITICISM.

Friends of the Sisterhood of St. John Baptist and of the Holy Cross Mission clergy ask that the following mis-statement, published in a respected contemporary, be corrected in the columns of THE LIVING CHURCH. It is reported that "Holy Cross work has long occupied a unique place in the diocese, without official standing and making no report to Bishop or convention." As a matter of fact the clergy are canonically resident in this diocese; the clergy and chapel are listed in the journal of convention; a complete report of the census of the congregation, official acts of the clergy, condition of the Sunday school, and a detailed statement of financial expenditures and receipts from all sources was made to the Bishop, and is regularly published in the 1908 convention journal. The finances of the Holy Cross work and its realty are vested in a board of trustees, duly incorporated, as other like religious work in the diocese. In the last canonical year there were 103 baptisms; 38 persons were confirmed; 382 communicants are enrolled. There are 15 officers and teachers, and 335 pupils in the Sunday school. The congregation gave \$234.33 for diocesan objects and \$872.00 for general objects during the year 1907-1908.

A CELEBRATED MISSIONER ARRIVES.

The Rev. P. N. Waggett, S.S.J.E., well known in England and America as a scientist, theologian, and eloquent preacher of the Christian Faith, arrived in port on March 22nd. On Monday, Tuesday, and Wednesday he conducted the annual retreat in the Chapel of the Good Shepherd for the students of the General Theological Seminary. Father Waggett is advertised to preach in old Trinity at the noonday services in Holy Week, and at the Three Hours' Service on Good Friday.

CLOSING OF ST. MARY'S SCHOOL.

With much reluctance the Sisterhood of St. Mary have come to the decision to close their school for young ladies at No. 8 East Forty-sixth Street for an indefinite period at the end of the present scholastic year, combining the work with their larger school, St. Gabriel's, Peekskill. St. Mary's School was founded in 1868, and has many warm friends and alumnae, who will feel deep regret on hearing the news. The Sisters propose to devote their energies to a much needed enlargement of the mother house at Peekskill.

BROKERS ASK GOOD FRIDAY HOLIDAY.

A petition was circulated on the Stock Exchange to have the Exchange closed on Good Friday and the Saturday following. The majority of the board members signed the paper, and it was sent to the Governing Committee, which, it is confidently expected, will act on the question this week. Good Friday is a legal holiday in London, and the New York Stock Exchange has been closed on that day, with only one exception, for many years past. The Coffee Exchange has already decided to close on Good Friday and the Saturday following. Good Friday is now a legal holiday in Connecticut, New Jersey, Pennsylvania, and seven other states.

GRACE CHURCH TO BUILD A WALL.

J. Stewart Barnèy, architect for Grace Church vestry, has filed plans for an ornamental wall of stucco-finished brick, 30 feet high, to be built along the south wall of the church choir tower, parallel with the line of Tenth Street. It will separate the Church property from the corner plot on Broadway, formerly occupied by the Vienna bakery. It is to cost \$3,000.

PASSION SERMONS AND MUSIC AT ST. MARY'S.

The Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill., preached at the Church of St. Mary the Virgin, Manhattan, at High Mass and at Evensong on Passion Sunday. Mr. Stewart received his B.A. degree from Northwestern University, and his theology at the Western Theological Seminary, where he received a first prize in oratory. Before going to Evanston he ministered in Glencoe, Ill.

The thirty-fourth annual recitation of Rossini's *Stabat Mater* and other Passion Music was given by the combined choir and orchestra on Passion Sunday evening under the direction of Walter S. Fleming.

NOONDAY SERVICES AT THE TRANSFIGURATION.

Beginning on Monday, March 15th, at the noonday service at the Church of the Transfiguration, Father Field, S.S.J.E., gave a course of interesting and helpful instructions on the life of the Patriarch Job. The course set forth Job as an ideal family man. The attendance throughout the week was large, a keen and peculiar interest being evinced each day.

FORMATION OF "P. E. LEAGUE."

No, gentle readers, this is not another Church Defence Association; it is a "Political Equality League" in the interests of woman suffrage, and the headline is copied from a New York daily of recent date.

THE CONFESSIONS which the time of Lent calls on us to practise are a sure way of knowing whether we be sound in the faith, and whether our hearts are truly converted to Christ.—Kemble.

CENTENNIAL OF THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

THE centennial service of the above-named society will be held in Trinity Church, New York, on Wednesday in Easter-week, April 14th, at 8 P. M., and is intended as an act of solemn thanksgiving to Almighty God for the work this society has been able to do during the past one hundred years.

It has been most gratifying to the society to notice the warm interest which has been aroused all over the country over this service. We have already received letters from almost every Bishop acknowledging the great indebtedness his diocese is under for our help to it in the past. All the Bishops who, owing to Eastertide appointments or other reasons, cannot be present, have appointed delegates to represent them officially at this service. Invitations to be present have been accepted by the Greek Syrian Bishop, Bishop Raphael, and Archbishop Platon has written a most cordial and sympathetic letter saying that if his Easter engagements prevent his being able to attend, he will remember us in his prayers on that evening. Delegates from the Army and Navy and the great historical and educational institutions will also be present.

The Bishop of London has appointed the Rt. Rev. Dr. Courtney to represent him, and the two venerable English societies, the S. P. G. and the S. P. C. K., will be represented by the rectors of two of our oldest parishes who were their beneficiaries.

The service will consist of choral Evensong, anthem by Handel, Word of Greeting from the Bishop of Connecticut on behalf of the Bishop of New York. This is particularly fitting, inasmuch as the See of Connecticut is not only the Mother See of America, but in Connecticut was formed the first society for the distribution of the Prayer Book.

There will be a commemoration of benefactors, succeeded by an historical address by the Rev. Dr. Lowndes. The service will close by a solemn *Te Deum* as an act of thanksgiving. This will be sung to the setting by Stanford, as sung at the coronation of King Edward VII.

The music will be rendered by the full choir of Trinity Church under the direction of Victor Baier. The service will be one of exceptional grandeur and stateliness. The committee in charge—Rev. Thomas H. Sill, Dr. J. H. Van Amringe, and Mr. E. S. Gorham—ask that the Rev. clergy who are delegates shall be vested and will arrive at the south gate of Trinity Church not later than 7:40 P. M., and state that all other clergy who desire to participate in this act of thanksgiving are cordially invited to attend and to bring their vestments with them. Invited guests and others of the society will be cared for in reserved seats to the hour of service. Communicants from other parishes and others will be accommodated as far as the limits of the large church will permit.

TROUBLES BETWEEN CHURCH AND DISSENT IN WALES.

(Continued from Page 739.)

the mission district, and members of the congregation of the mission chapel of the Holy Spirit in the parish of St. Philip and diocese of Newcastle, humbly represent to your Grace that the Lord Bishop of Newcastle having declined to license the said chapel for divine service, we pray your Grace to use such influence as in your discretion may seem right to induce our Bishop to review his decision and to grant the license necessary to enable us to have the use of the said chapel as we most earnestly desire. And as in duty bound we will ever pray."

As many as 3,269 names are attached to the petition, all those of adults, and 2,000 being men. In concluding their statement, the petitioners say:

"In our distress we come to your Grace as Metropolitan, not by way of appeal from the action of our Bishop, but as begging your Grace to do whatever you, in your discretion, can do to help us in the way of influencing our Bishop to review his decision and to grant us the use of our mission church."

"HARK! THE HERALD ANGELS SING."

Speaking on Saturday night to the Incorporated Society of Musicians, Dr. C. W. Pearce (Dean of the Faculty of Music in the University of London) referring to the hymn, "Hark! the herald angels sing," said that he wondered whether Mendelssohn was the author of the well known tune. In a book published in Stuttgart in 1850, and said to contain old German chorales, he came across one or two phrases exactly similar to the tune of this Christmas hymn.

J. G. HALL.

COLLECTS FOR THE DAYS OF HOLY WEEK.

(FROM THE SARUM MISSAL.)

MONDAY.

Grant, we beseech Thee, Almighty God, that we who by reason of our weakness are wont to fail in so many adversities, may be revived by the intervening Passion of Thy only begotten Son: who liveth and reigneth with Thee and the Holy Ghost, one God, world without end.

TUESDAY.

Almighty, everlasting God, grant us so to celebrate the Sacraments of the Passion of our Lord, that we may obtain the forgiveness of all our sins, through the same Jesus Christ our Lord.

WEDNESDAY.

Grant, we beseech Thee, Almighty God, that we who for our sins are continually afflicted, may be delivered through the Passion of Thy only begotten Son, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end.

THURSDAY.

O God, from whom both the traitor, Judas, received the penalty of his guilt, and the penitent thief the recompense of his confession, grant us, we beseech Thee, the benefit of Thy Atonement, that as our Lord Jesus Christ in His Passion bestowed upon both the diverse rewards of their merits, so by doing our old sins away, He may grant us the grace of His Resurrection, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end.

(This collect was used also on Good Friday.)

THE WATCH.

Thou holdest mine eyes waking. Ps. 77:4.

God's world hath many a garden yet
Where, blood-drops fall for dew,
Where in the person of His own,
He weeps the midnight through;
Thou wouldst not, if He led thee in,
Sleep through His anguish too.

And thou shalt watch this very night
With Him who died for thee,
And all the years that lie between
Shall as a shadow be:
Spanned by a bridge of patient love,
And selfless sympathy.

This night, before the late cocks crow,
Some Peter, sorely tried,
Warming beside an alien fire,
His Master hath denied.
Thy Lord within thee works and prays
His faith may still abide.

In the gray twilight of great doubt
Some waiting Mary weeps,
Her Saviour's empty tomb without
And all her comfort sleeps;
Till, through thy faith, the Easter light
Across her darkness sweeps.

Sick sailors on the sea of fear,
Unlit by sun or star,
An echo of the prayer shall hear,
Borne on the night afar;
Their sleepless Master walking near
To quell the billows' war.

Unbound, the winged feet of love
Speed o'er the spaces wide,
Nor power of earth, nor air above,
Nor sea, nor swelling tide
Shall stay them till they reach the need
That for their coming cried.

For as the apple of His eye
His mercy keeps thee still;
The patient eyes, whose waking night
The tears of anguish fill;
And thou wilt share the watch with Him
Obedient to His will.

A. E. MILLER.

AFRICAN converts know how to express their Christian experiences by a symbolism of their own which is near of kin to that employed in the Bible. "Jesus Christ is my forest," is the frequent expression of the faith of a South African convert. It is their equivalent for Biblical statements about "God is our hiding-place," "the Rock of our Salvation," and "our High Tower." Dr. Godet, the commentator, says that one of the very best definitions of faith was given by a Bechuana convert: "Faith is the hand which receives the gift Christ offers us."—*Church Work*.

EVEN if the hands could be idle, the mind, the will, the heart, must be employed, the whole soul must be tending this way or that, upwards or downwards, towards hell or towards heaven.—*Keble*.

IMPORTANT CHICAGO PARISH TO BE VACANT

Resignation of the Rector of Trinity Church

EXTENSIVE WORK OF THE PARISH AT ROUSE MEMORIAL INSTITUTE

Building of St. Luke's Church, Evanston, Resumed

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, March 30, 1909

THE Chicago letter last week was mailed in ample time for publication, but in some unaccountable way went astray in the mails and did not arrive until after the paper had gone to press.

It is with keen regret that we announce the resignation of the rector of Trinity Church, Chicago, the Rev. Ze Barney T. Phillips. For six years he has been rector of this large and most important parish, in which time it has had one of the most happy and prosperous epochs in its history. The Rev. Mr. Phillips' resignation is to take effect the last Sunday in June and he plans to sail soon after for England. He will go immediately to Oxford, where he will remain indefinitely, taking lectures and enjoying the privileges which Oxford alone can afford for special research work. The Rev. Mr. Phillips has been prominent in educational interest; especially so in connection with the Western Theological Seminary and the Oriental Society affiliated therewith. After ten years of close confinement to parish work and activity, he has decided to take this opportunity to follow out some special lines of study which a previous busy life made impossible.

He will leave behind him a most devoted congregation and hosts of friends both in and out of the Church, and among the clergy of the diocese, by whom he is held in the highest esteem, there will be much real regret at his decision.

On Mid-Lent Sunday, the Bishop visited the Rouse Memorial Institute, accompanied by the rector of Trinity Church and Mr. T. R. Lynas. The institute is a part—and a very important one—of Trinity Church's activities. Its sessions are held in the building at the corner of Fifth Avenue and Thirty-first Street. The work was begun as a memorial to the Rev. John Rouse, at one time rector of Trinity Church. Mr. T. R. Lynas has been a most active worker in and supporter of the institute, and much credit is due to him for the excellent results which have been attained. Among the departments of the work is the daily kindergarten, with a membership of one hundred and average daily attendance of seventy-four. There are two directors and four assistants from the Chicago Free Kindergarten Association. The children are from the poor homes of the vicinity. The mothers' club, numbering nearly seventy members, is one of the active organizations of the institute. The boys and girls are looked after in two separate clubs, the latter, numbering ninety-six, being in charge of Mrs. Secor Cunningham, Miss Harris, and the kindergarten teachers, and the former meeting from time to time as special occasions are arranged for.

Much attention is given the music in connection with the organization, Mr. De Witt D. Lash being in charge of this department of the work. A girls' chorus of thirty voices is one of the features. Several concerts have been given in addition to the cantata, "The Resurrection," by Manney. From a musical standpoint the girls' chorus is a vital factor in the work, and much time is devoted to it.

The boys' band is another feature of the department's work. It gave a minstrel show recently, the proceeds of which were for the band instrument account, and it was pronounced a great success.

The religious side of the institute is reflected in the Sunday evening service, the average attendance being about one hundred and fifty; and the Sunday school, which meets Sunday afternoons. This last department is perhaps the most important of all the activities. The organization is one of which the entire diocese may well be proud. The total enrolment of the school is 460 and the average attendance 312. The very efficient superintendent is Mr. T. R. Lynas. On the occasion of the Bishop's visitation, as mentioned above, about 400 scholars were in attendance. He gave the assembled school a short address and then proceeded to question them on the Church Catechism and upon the Scriptures. The knowledge displayed by the different scholars was most extraordinary. Subsequently the

Bishop announced that in all his experience in the diocese he had never found a Sunday school so marvelously well grounded in the Catechism and the Bible as were these children. Whatever the question was, the answer came promptly and accurately.

Among the generous financial supporters of the institute are Mr. F. T. Haskell, Mr. W. H. Wilson, Mr. C. L. Raymond, Mr. J. E. Otis, Mr. G. H. Webster, Mr. T. R. Lynas, and Mr. Chauncey Dewey.

SECOND STAGE IN ST. LUKE'S CHURCH BUILDING.

On Sunday morning, March 14th, the congregation of St. Luke's Church, Evanston (the Rev. George Craig Stewart, rector), made the generous pledge of \$11,000 on the builders' certificate plan, which, with the \$10,000 due on the previous issue of certificates, makes up \$21,000 of the \$25,000 needed to construct the second stage of the new building. The present property was recently cleared of mortgage. At present the church is only one story high, with a temporary roof. The next stage in the construction contemplates the extension of the present temporary chancel eastward to the edge of property and the part of the church occupied now by the choir will be devoted to additional sittings, some one hundred and forty in number. The permanent choir room will be constructed on the Lee Street side of the lot as well as the rector's offices and vestry room. On the south side of the chancel will be the priest's sacristy, working sacristy, and organ, and around the chancel the ambulatory. The new portion will be of the same height as the present building, the Lee Street elevation being of permanent finish in stone. The second stage of the work will be finished before September 1st, the architect being engaged now on the working drawings, and the plans to be in the hands of the contractor and the contract let before Easter. The construction work will be carried on in such a way as not to interrupt the services in the present building.

It shows wonderful zeal and consecration on the part of all concerned that this very ambitious and splendid work can go on with no debt left behind as the different stages of construction are passed.

CAMPAIGN FOR GENERAL MISSIONS.

Arrangements are being completed in the diocese through the efforts of the department secretary, Dr. Hopkins, for a visit from the Rev. Charles E. Rice, our missionary at Skagway, Alaska, from April 18th to May 23d. He will make various addresses and appeals on behalf of the General Board of Missions before various congregations and groups of Church people in the interest of his work and missions in general. It is hoped to publish his various assignments in a subsequent letter.

SUBURBAN MISSIONS ADVANCE.

There is a very gratifying enthusiasm springing up at St. Joseph's chapel in West Pullman (the Rev. George Forsey, priest in charge). The congregation at St. Joseph's is made up entirely of working people, largely those who are employed at the Pullman shops and the Nickel Plate railroad shops at Burnside. It is particularly praiseworthy that by hard work and much sacrifice the amount of the mortgage, \$900, has been raised, and within a few days the property will be freed from debt. In addition to this the congregation has had the building repainted and otherwise improved.

All Saints' mission at Pullman, also under the Rev. Mr. Forsey, is likewise showing great activity under his excellent leadership. For years it has been impossible for the Church to buy land at Pullman because of certain restrictions, and services have been held in a hall, much to our disadvantage in every way. We have now secured a very well situated lot on Indiana Avenue near Palmer Park, directly opposite the Pullman Manual Training School soon to be erected by the Pullman estate. This cost \$3,000, and is now entirely paid for. Every effort is being made by the little congregation to raise a sufficient building fund to erect a building on the lot, and it looks as if they would soon be successful in realizing their hopes. Such progress by the Church in neighborhoods where there is little or no wealth speaks well for a faithful priest and loyal congregations.

Another mission that is making great strides since the present priest in charge (the Rev. Hugh Spencer) was appointed some three years ago, is St. Margaret's, Windsor Park. The old church and land have been sold and a much more desirable corner lot purchased and paid for at the corner of Seventy-third Street and Coles Avenue. Last month \$3,000 owing on the land was paid and now the mission is entirely out of debt of any kind. In addition there is in the treasury of the church, the building fund, and the various guilds, sufficient funds to start work on the new building. Plans have been drawn by the architect, Mr. John Sutcliffe, and approved by the Bishop, and ground will be broken immediately. The financial advances made by the mission are therefore not only excellent but rather remarkable, considering the size and means of the congregation and the many handicaps that it has experienced from time to time.

NEW ALTAR FOR ST. PETER'S, CHICAGO.

A new marble altar is being carved in Italy for St. Peter's Church and it is planned to place it in position during the summer months.

Another memorial is a marble baptismal font, which will be blessed on Easter Day.

All of the guilds, clubs, and social organizations of St. Peter's—more in number probably than in almost any other two parishes in the diocese combined—are having an unusually successful year, being largely attended and most enthusiastic in their various departments of work.

THE ROUND TABLE.

The Round Table held its bi-weekly meeting March 15th at the Church Club rooms. Between twenty-five and thirty clergymen were present, the chairman being the Rev. C. A. Cummings of Chicago Heights. The subject for discussion was "Reunion of Catholic Christendom," being presented in an able paper by the Rev. E. A. Larrabee of the Church of the Ascension. Among the others who took part in the discussion were the Rev. F. J. Hall, D.D., of the Seminary, the Rev. Canon Moore of the Cathedral, and the Rev. J. K. Brennon of Morgan Park.

DIOCESAN ENDOWMENT FUND.

The investments of the Endowment fund on the 20th of February, when the last report was made, amounted to \$45,000, since which time \$5,000 has been received. Great interest is manifested throughout the diocese, many of the parishes intending to take up this matter and do all they can to increase the fund after Easter.

Archdeacon Toll recently addressed the congregations at the following parishes and received cash or pledges as indicated. It is probable that much more will be received later from these congregations as the result of visits. Grace, Chicago, about \$6,000; St. Mark's, Evanston, \$2,500; Trinity, Aurora, \$1,200. Among the recent personal contributions is that of Mr. W. H. Mitchell of Trinity Church, Chicago, of \$2,000.

CONSECRATION OF THE BISHOP OF TORONTO.

THE ceremony of the consecration of Archdeacon Sweeny as Bishop of Toronto took place in St. James' Cathedral, Toronto, on the Annunciation, March 25th. The building was crowded to the doors and a large concourse stood outside watching the procession of clergy from the school house. There were 150 clergy and officials in the procession, in addition to the choir, as it passed down the west aisle and up the centre. The junior clergy, led by the choir, came first. They waited at the chancel steps and the Bishops present passed between them. Then from the vestry came the Bishop-elect attended by Canon Welsh and the clergy of St. James' Cathedral, with the bearer of the pastoral staff. The Bishop-elect knelt at the chancel steps, where he remained kneeling till the close of the Communion service. Bishop Hamilton of Ottawa, senior Bishop, was consecrator and celebrant. The epistle was read by the representative from the sister Church in the United States, the Bishop of Harrisburg. The gospeller was Bishop Dunn of Quebec. Bishop Du Moulin of Niagara preached the sermon, taking for his text Joshua 1: 5, 6.

Bishop Sweeny preached his farewell sermon as rector of St. Philip's Church, Toronto, on the Sunday previous to his consecration, March 21st.

DEATH OF DISTINGUISHED NEW YORKER.

[BY TELEGRAPH.]

JAMES HULME CANFIELD, doctor of literature and librarian of Columbia University, died Monday night, March 29th, aged 62 years, following successive apoplectic attacks caused by a street car collision a week ago. The funeral was held at 10 o'clock on Wednesday morning in the University chapel. Dr. Canfield constructed railroads, practiced law, lectured on history and civics, and took an active interest in Church affairs and institutions, diocesan and general.

He was born at Delaware, Ohio, March 18th, 1847, and was graduated at Williams College in 1868 with the degree of A.M., receiving that of LL.D. from the same source in 1893, and the degree of Litt.D. from the University of Oxford, 1902. He was admitted to the bar in Michigan in 1872, and was professor of history in the State University of Kansas, 1877-91; chancellor of the University of Nebraska, 1891-95; president of Ohio State University 1895-99; librarian of Columbia since 1899. He was a member of the Society of Colonial Wars and had been vice-president of the American Library Association. He was author of several books and a frequent contributor to magazines.

BURIAL OF BISHOP GILLESPIE.

ST. MARK'S Pro-Cathedral, Grand Rapids, Mich., was filled to its full capacity at the burial services of Bishop Gillespie on Tuesday, March 23d. Laymen were present from nearly all the parishes, and with three exceptions, all the clergy of the diocese were in attendance. The casket had been brought to the church the evening before, after brief services at the Episcopal residence conducted (as Bishop Gillespie had requested) by Rev. Messrs. William Galpin, W. W. Taylor, and J. E. Wilkinson, Ph.D.

While at the church the body lay in state from 4 to 6:30, and a large number of people in all walks of life viewed the face of the departed Bishop, who was loved by all. All during the night the clergy in relays of two hours watched two by two at the casket. A mortuary celebration of the Holy Communion was held at 7:30 on Tuesday morning by Bishop McCormick, assisted by Dean Peters of the Pro-Cathedral and the Rev. J. N. Rippey. There was a large attendance and many communicants.

At 9:30 A. M. the choir led the procession of laymen, clergy, and Bishops from the parish house to the church. The opening sentences were read by Bishop McCormick; the lesson was read by Bishop Williams of Marquette, the minor litany by Bishop Vincent of Southern Ohio, and the prayers by Bishop Anderson of Chicago. The benediction was pronounced by Bishop Tuttle of Missouri. Other Bishops in the chancel were Bishop Webb of Milwaukee and Bishop Williams of Michigan. After the benediction the active pall bearers, six clergy of the diocese, carried the casket from the church on their shoulders and placed it in the hearse. Then the procession was formed to the depot to take the 11 A. M. train to Ann Arbor, where services were held in St. Andrew's Church, after which interment was made in the city cemetery, in the family lot.

Among many memorial resolutions passed by public bodies have been a series set forth by the state Legislature and another by the State Board of Corrections and Charities, in which latter it is said of the Bishop that "for more than thirty years he was a leading counsellor in all its deliberations and for most of that time its graceful and efficient presiding officer."

WORK AMONG SEAMEN.

IT was in the "utmost West," in North Pacific waters, says *The Word on the Waters* for April, that the Missions to Seamen chaplain for Vancouver Harbor, B. C., spent the second week in December last off Bellingham, Washington, U. S. A., when he was the guest of the captain of a British merchant ship. His visit was for the purpose of completing the preparation of four of the crew, two apprentices and two seamen, for confirmation, this vessel having previously been ministered to at Vancouver for several weeks.

A "sing song," accompanied by light refreshments was held in the forecabin on the Friday; and on the Sunday following the chaplain celebrated the Holy Communion in the after mess room, sixteen men being present, of whom six, including a fireman from a Danish merchant ship, communicated.

The confirmation to be held by the Bishop of Olympia, was to have taken place on the 29th of December, and the chaplain therefore made a second trip from Vancouver to Bellingham on the 27th, stopping at Blaine on the way to administer the Holy Communion in the parish church. Unhappily the ship, having met with an accident during a sudden gale, left for Seattle to be repaired on the very day the Bishop arrived. Happily, however, the Bishop's visit was only postponed. On New Year's Eve the Bishop crossed the border to Vancouver, and gave an impressive address at a sailors' service in the Seamen's Church, after which he gave a most interesting account of his stay in England at the Lambeth Conference.

On Monday, January 18th, the chaplain went once more from Vancouver to Bellingham for the confirmation of the two seamen and two apprentices of the British ship whom, as above related, he had previously prepared. The rite was administered on board at 9 P. M. by Bishop Keator of Olympia, Wash., U. S. A., one of the vice presidents of the Missions to Seamen, who, despite various engagements, made a long journey in bad weather for this special purpose. The service, which was held in the officers' mess room by the kind permission of the captain, was attended by nearly all the ship's company, and several ladies. The singing was very hearty, and the Bishop gave a

stirring address, which was listened to with marked attention. Afterwards the men and boys were all entertained by the chaplain in the fore-castle, and spent a most enjoyable evening.

The following week another sailor confirmation was held in the Missions to Seamen Church, Vancouver, the venerable Bishop of the diocese, who was in poor health, kindly coming over specially from New Westminster. One of the candidates was an apprentice in a British barque, and the other a coasting sailor.

THE MISSIONARY MESSAGE FROM THE CHRIST UPON THE CROSS.

MEDITATIONS FOR GOOD FRIDAY ON THE SEVEN LAST WORDS OF THE SAVIOUR OF THE WORLD.

By C. W. VERNON.

"And I, if I be lifted up from the earth, will draw all men unto Me."

THE Missionary Prophecy. The Christ, as He stood on that first Palm Sunday, "the King of Israel that cometh in the name of the Lord," with the people's Hosannas still ringing in His ears, and the waving palm branches and the garment-strewn way scarcely faded from His eyes, looked with prophetic outlook to the triumphant accomplishment of His mission, the drawing of all men to their Maker, of all souls to their Saviour, in that triumphant day of missionary triumph when all the kingdoms of the world shall have become the kingdom of our Lord and of His Christ. But He saw, too, with anguish of spirit, and yet with conscious sacrifice of self, that the only road that led to that kingdom over the souls of men was the way of the cross; the only summit of ambition for the Son of Man to climb, the hill of Calvary; the only truly imperial robe, the purple robe of Pilate's hall; the only diadem of all the world, the crown of thorns; and the only universal throne, the altar throne of the cross. Without the cross there could be no true crown for Him, and without the sacrifice no true salvation for the sons of men. The work of drawing men to Him, who was lifted up on that first Good Friday with outstretched arms as if to gather all the world to the embrace of His love, can still be carried on only by the faithful lifting up of Christ and Him crucified. This is the object alike of every Good Friday service, and of all true missionary effort. If the condition of faithful lifting up be carried out, the missionary prophecy must be fulfilled. God forbid that we should know any other saviour than Jesus Christ and Him crucified, or any other way to victory than the way of the cross.

THE FIRST WORD.

"Father, forgive them; for they know not what they do."

The Missionary Prayer. As the nails of our sins—no nails of Roman soldiery could have held a victim on the cross, the Lord of the armies of Heaven—were driven into the sacred Hands and Feet, the prayer for forgiveness, truly world-embracing in its character, is uttered. Forgive the ignorant Roman soldiery; the judge who preferred popularity to truth; the priests who loved ritual more than right; the disciples who forsook Him and fled; and all who at that time or ever before or ever since have in their blindness chosen Barabbas rather than Christ: "they know not what they do!" Some are ignorant through their own faults, some through others' faults. The heathen here and the heathen at the ends of the earth need the missionary prayer and the intercession of the Christ. We, as we have neglected our part in His great missionary intercession, still offend before the Father's throne. We, too, need forgiveness through His prayer; we, too, as we have failed to act as well as speak the missionary prayer for all the Saviour-less, need the Master's pardoning words ministered to us in absolution for our failures, and in strength for future service.

THE SECOND WORD.

"Verily I say unto you, to-day shalt thou be with Me in Paradise."

The Missionary Vision. The great Missionary Himself, even in the agony of Crucifixion, could see the victory; the Good Shepherd, when lifted up to give His life a ransom for the flock, could see Himself that very day in the green fields of Paradise, the lost sheep found and in His bosom. The work of drawing men to Himself had begun, the first convert to a crucified Christ had been won; and immediately the penitent had acknowledged His King, and pleaded for remembrance in the day of the kingdom, the absolving word was spoken without a qualifying doubt. The missionary must see the vision of the kingdom, and in the King's name welcome home each penitent with undoubting faith that "Almighty God, the Father of our Lord Jesus Christ, pardoneth and absolveth all them that truly repent and unfeignedly believe His holy gospel." For the promise is not to us and our children only, but "to all that are afar off, even as many as the Lord our God shall call," by our missionary labors.

THE THIRD WORD.

"Woman behold thy son! . . . Behold Thy mother!"

The Missionary Command. Not alone for the Mother of Christ in that bitter hour when the sword, of which the aged Simeon had spoken while the Christ Child lay yet within her arms, had pierced through her own soul also, or for the beloved disciple who, with Jonathan-like devotion, had been more than earthly brother to Jesus, were these words spoken. Not even in the hallowing of home and home life by the imprint upon them of the very sign of the cross is all the meaning of these blessed words of love and human sympathy exhausted.

The words of Christ Crucified to His Virgin Mother come too to that free-woman, "which is the mother of us all," to Holy Mother Church as men have loved to style her. Woman, behold thy son, thy daughter, thy children scattered abroad; children sitting in the darkness and gloom of the shadow of death, children who know not God as Father, or Christ as Elder Brother, because thou hast not revealed to them thy own maternal love. It is the missionary command to the Church to evangelize the world, and it can only be carried out by the obedience of her every member. Mother Church is bidden to hold her children, in order that she may say to them, "Behold in me your mother, and let me with a mother's love lead you to the Father of whom you have never heard and to the Brother who died that you might live."

THE FOURTH WORD.

"My God, my God, why hast Thou forsaken Me?"

The Missionary Need. As the darkness settled over all the land from the sixth to the ninth hour, a horrible darkness, blacker by far than any Egyptian darkness, a darkness the soul alone could feel, settled like a death-like pall upon the spotless soul of the Son of God. As He experienced, as the white-souled Christ alone could do, the awful load of human sin. He felt to the full the soul's need of God, and shared in that sense of awful loneliness endured by those who grope after Him, if haply they might find Him, who raise, it may be, the Macedonian cry, "Come over, and help us"; and yet to all appearing there is no voice nor any that answereth. The bitter *Eli, Eli, lama sabachthani* surely teaches us, whatever else may be its meaning, that in His amazing love He made the cry of those who sit in the land of darkness and of the shadow of death, in heathen lands where no light-bearer has sought to carry the Light, His very own. That the Son of the Father endureth the loss of the sense of that Father's presence to save the world from sin, must surely teach us alike the hopeless blackness of the sin-stained soul and the intense reality of the missionary need.

THE WORDS FROM THE CROSS.

Forgive them, **Father**, first the Victim sighs,
They know not what they do, and turning now
Unto the thief repentant, answers, **Chou**
Shalt be to-day with Me in Paradise.

Then, **Son**, behold thy mother, as His eyes
On them in blessing rest, **Behold thy son**.
In anguish sore of soul, the suffering One
My God, why hast **Chou** Me forsaken? cries.

The weary hours drag onward; toward the last
The agony grows keener, and the word
I thirst is wrung from Him. His labour vast
Accomplished, **It is finished** now is heard.
The seventh saying, **Father, I commend**
Into Thy hands My spirit, marks the end.

James Robert Sharp.

THE FIFTH WORD.

"I Thirst."

The Missionary Desire. Not the intense longing of His agony-racked body for a drop of water to cool His parched lips and tongue; not the haunting, tantalizing vision of the crystal, snow-cold water of the mountain brook of boyhood's days; not the will of the Sufferer to be one with the greatest sufferers of His brethren in experiencing the desires of our human nature; not all these together fill up the meaning of "that human cry He yields to anguish on the Cross." The thirst the Christ felt above and beyond all else:

"... was the deep, longing thirst Divine,
That thirsted for the souls of men."

In the perfect humanity of Jesus the strongest desires were the spiritual. He, the Man-Christ Jesus, "hungered and thirsted after righteousness," and was filled with all the fulness of God. He longed with an ardent longing for the souls of men. In Him missionary desire was, and is, ever at fever heat. The message from the Cross is a call to us to sanctify His longing for souls, and that we can only do by sharing it with Him, by learning from Him to thirst with an eager longing, that must be satisfied, to win souls for Him. Only thus can the Man of Sorrows see the travail of His Soul and be satisfied. By ministering the cup of cold water to any thirsty one, we may win the "Inasmuch as ye did it unto one of the least of these My little ones, ye did it unto Me."

THE SIXTH WORD.

"It is finished."

The Missionary Victory. Finished the short earth-life of want and suffering, of neglect and base denial; finished the bitter agony of dying the cruelest of all cruel deaths; finished the eternal sacrifice, naught remaining now but to carry the blood within the veil and sprinkle it before the eternal mercy-seat; finished the work that was given Him to do. The greatest Missionary Hero of all missionary heroes has fought and won the battle, and even on the cross can celebrate His triumph. His mystical Body, the Church, and every member of Christ has a work to do, a work which above all is a missionary work. What of the work He has given us to do? When we lay down our life shall we dare to say: "It is finished," or even, "I have tried to finish it"? What of the work He gave His Church to do? What of the great missionary command? Is she (and "she" means "we") trying to finish the work of "all that Jesus began both to do and teach, until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen"? Is she doing the best possible to hasten the day of the consummation of all things, when, all the kingdoms won by a victorious Church for the victorious Christ, He shall deliver up the Kingdom to God, even the Father?

THE SEVENTH WORD.

"Father, into Thy hands I commend My Spirit."

The Missionary Consecration. The dying Saviour of the world with reverent calm commends His soul to God, and the white soul of Jesus, white in its unstained innocence, goes forth, to be joined ere long by the soul of the penitent thief, made white as snow by the Blood of the Lamb, into the unseen world of God. It was the consecration of a completed life to God, but even here, it seems to have been the consecration to yet more missionary service, unless indeed the general mind of the Church made clear by the use of the passage selected for the Epistle on Easter Eve, is not to be depended upon. For there we learn, "being put to death in the flesh," He was "quickened in the spirit, in which also He went and preached unto the spirits in prison."

Whether this interpretation be correct or not, the last word from the Cross teaches us not only to be prepared to commend our souls at the hour of death to God, as into the hands of a faithful and merciful Creator, but to consecrate our lives now, our whole being, our bodies, souls, and spirits, as a living sacrifice to His service.

The missionary message from the Christ upon the cross, which has come down to us with the most hallowed of all associations through now well-nigh nineteen hundred years, is a call to service as well as surrender, a command to "go" as well as to "come." First to come ourselves to the Crucified, and then, lifting up the Cross as our banner and the Crucified as our Leader, to go into all the world to bring, as much as in us lies, every one of our (and His) brethren to the foot of the Cross.

RELIGIOUS STATISTICS.

TO THE EDITOR OF THE SUN—*Sir:* The real point at issue is not whether the Roman Catholics in the United States number 14,000,000 or 12,000,000, but whether our statisticians, including Dr. H. K. Carroll, are not using a vicious method in making up their tables of comparative statistics of the various religious bodies. The Roman Catholics, as Archbishop Ireland says, return all persons who have been baptized in the Roman faith and have not openly renounced it. That is their method; and as all their people with few exceptions have been baptized, the number reported represents pretty nearly the whole Roman Catholic population.

The Episcopalians, the Methodists, the Presbyterians, the Congregationalists (to name no more) all adopt a totally different method in their returns. Instead of reporting all persons baptized in their respective churches who have not openly renounced their allegiance to the same, they report only those who are actual communicants. The result is that the statistics of these churches, instead of representing their entire baptized constituency, in fact only represent a fraction of the same, probably not more than one-third of the actual adherents.

Take as an illustration my own parish. It contains in church and chapel about 1,350 families, containing probably 4,050 individuals, most of whom have been baptized; but we report 1,650 communicants, and this is the figure the statisticians use in reckoning the strength of my parish. If the method employed by the Roman Catholic Church were followed by the Protestant churches I have named, all of which practice infant baptism, it is obvious the figures would be greatly increased, probably as much as three times. The Protestant Episcopal Church, for example, instead of being counted for 1908 at 863,000, would be set down at 2,589,000; and the figures of the Methodists and Presbyterians and Congregationalists would be increased in like proportion.

I find no fault with the Roman Catholic hierarchy for adopting the method they do, but I do think our statisticians are at fault in making comparisons between figures that represent totally different things. One set of figures represents practically the whole Roman Catholic population of the country; the other set in nearly every instance only a portion of the population of the particular Church under consideration. For instance, the Methodists if reckoned the same way as the Roman Catholics would be put down, instead of at 6,750,000, at 20,250,000, or at least at 13,500,000, and the Lutherans instead of 2,100,000, at 6,300,000 or 4,200,000. Whether the increase should be three times or only twice the number of communicants, it is obvious that the result reached by the present method of computation is wholly inaccurate and misleading.—RANDOLPH H. McKIM, in *New York Sun*.

PALM SUNDAY.

THE TRIUMPHAL entry of our Lord into Jerusalem conveys to us a lesson of humility which we need to learn afresh every day of our lives. He, who was King of kings and Lord of all things, could have had a noble horse, richly caparisoned, and a royal robe adorned with embroidery and gems, and a magnificent crown of gold and diamonds and rubies, and a gallant guard of mounted and armed warriors, princes and knights and gentlemen; and could have ridden into His capital city as King of the Jews, with heralds to proclaim Him, and amid the sound of trumpets. He could have had more pomp and splendor than any earthly king ever had or has since had. But He chose instead to come in His plain, everyday dress, seated on the commonest and ugliest beast of burden, a mere unbroken colt besides, while His guard was composed only of a dozen poor fishermen, and the crowds who followed Him, and went before, were only the common folk.

But He was to conquer by humility, and this triumphal entry into Jerusalem was only the beginning of the deeper humiliation of His Passion and Death.

He thus taught us that we are to conquer sin and be raised to eternal life only by humbling ourselves; and that all true humiliation means suffering. Our pride must suffer, our wills must be restrained in order that we may please God. Our bodily nature must be kept under by fasting, by prayer, by self-denial in the matter of dress, amusements, sleep, pleasures, reading, society, and companionships. If we love these things, and most people do to some extent, it is a kind of suffering to do without them. But by denying ourselves in all these things for Christ's sake, we suffer with Him; and if we suffer with Him we shall also live with Him.

LOVE AND OBEY Jesus Christ for love, ye who desire to have the blessing of liberty: that service only is perfect freedom, either in earth or in Heaven itself.—*Sel.*

The American Catholic Theory of the Church

Lectures, or Class Talks, to the Middle Class of 1854-5 at Nashotah by the Rev. William Adams, D.D.

Originally Written Down, and Now Edited With Notes, by

THE REV. JOHN H. EGAR, D.D.

IV.

NOVEMBER 8, 1854 (CONTINUED).

HERE was a remark made by Luther—and, though I am not a great admirer of Luther, I will say it was a good remark: No reformation lasts over thirty years but itself needs to be reformed. The Carolinian reformation united Church and State, with the State the ruling power; it wrought a real reform for the time being, but by degrees matters fell into confusion and corruption; therefore the Carolinian theory was turned inside out. The Hildebrandine theory failed in like manner, the party holding it became corrupt, and therefore it needed to be reformed. The Franciscan friars came to reform this; they in their turn needed reformation. Then there were the reforming Councils of Constance and Basle, and at length, in the Roman Catholic Church, the reformation of the Council of Trent. Every reformation needed to be reformed.

Now you talk about the Reformation and ask: Do you believe in the principles of the Reformation?

I respectfully ask, What Reformation?

Oh, you say, the Great Reformation.

I look at the century from 1450 to 1550 as the period; but I find in Ranke's *History of the Popes*, that the Council of Trent was an actual reformation of the Roman Catholic Church on Hildebrandine principles. So there was a reformation in the Roman Catholic Church, and considerable of a one, too. Look at friend John Calvin; you find he got up a reformation on the principles of predestination and grace, and denied the existence of the Church. I look then to Luther. He took hold of the Carolinian theory, and made a reformation on its principles. I look at the English Church, and I find it made a reformation on the principles of the English Common Law, Episcopacy, and the Bible. When a man talks of "The Reformation," I ask, What reformation? Jesuit, Calvinist, Lutheran, English, or Gallican—what reformation?

It would confuse a man to answer, because unquestionably there are five distinct reformations. All these reformations went the way of every reformation. That of the Gallican Church, most moderate Roman Catholic, established on the four principles of the Gallican Liberties, developed into Ultramontaniam. John Calvinism developed into Socinianism. Lutheranism reformed itself into philosophy and skepticism. The English Reformation, being established on national grounds, the Puritans set to to reform on the principles of John Calvin, and tore down Church and State. In seven years, England turned out the Puritans, and restored all things precisely as they were before. John Wesley found a reformation necessary, and began on the model Martin Luther gave him, and made a schism in the Church. In eighty or one hundred years the Oxford men got up another reformation. Now I believe in "The principles of the Reformation," but which Reformation? These are all mere paring off the branches. The evil root which rendered all necessary was the union of Church and State.

The Reformation I believe in is the one God Himself made. By the providence of God, in 1492 this continent was revealed to the world. God inclined population to rush into it. In the year 1785,* God took a shoot of one Church in Europe, the purest of them all, and planted it *here*, and was pleased to pluck it by main force separate from the State—to say, The State has nothing to do with you, nor you with the State. This Reformation, in which God plucked up the evil root, is the Reformation which I believe in, and no other. The Church has suffered from the union of Church and State for 1,000 years, and the reformers in their attempts forgot the evil root; but the Almighty plucked it up, and planted the Church in America free from the State. This is the Reformation I believe in.

I can take you through the history of the Church all over the world, and I can see the sole cause of the corruption of Christianity to have been the union of Church and State. The Arian controversy is familiar to you. Who tormented Christianity and the Catholic Church for ninety years? The em-

perors. Who tormented Athanasius? The emperors. Here, then, the American Reformation, in which the Church is entirely separated from the State, is the reformation I believe in.

Moreover, this I believe. Each Church is capable of corruption to a certain degree, and each is capable of reformation. The first step in the real reformation of the Church is to pluck it away from the State. Then she sees her divine origin, she has the choice of men, she begins to live.

Another question now comes up. Why did God in His Providence permit such elements to be introduced? I cannot answer all the questions that come up. But I will say that these are the effects of man's free will. As the man has a free will, so the institutions—the Family, the State, the Church—have free wills. The Church has corrupted herself by the wrong exercise of her free will in consenting to the union with the State. Where free-will is vested, God does not exert omnipotence to counteract it. As I said, I cannot answer all the questions that come up; but I can show you a similar circumstance.†

The first written constitution that was ever given, was given by God—the five books of Moses. The Lord expounded and ordained the government of the children of Israel, and it recognized several things that we have forgotten. Here you notice Moses and Aaron, the civil and the ecclesiastical, side by side. You find that this constitution went on until the time of Samuel; and then the Children of Israel, in the exercise of the national free-will or self-will, came to the conclusion that God's constitution was not a good one, and they wanted to be under a war king like the heathen. Read the account in I. Samuel, 8. The Lord gave them an express constitution, and yet He allowed them to take a king. So you see, God permitted His people to reject His constitution and choose another, and be cursed by it for a thousand years; but at the same time God retained them as His peculiar people and nation. So it is with the Church. Perhaps the most corrupt Church in the world to-day is the Church in Abyssinia, and the next is that of Georgia in the Caucasus; and yet in these corrupt Churches the person who sincerely desires the salvation of his soul can obtain it by the grace of God. As the Israelites remained the people of God, notwithstanding the corruption of the time of the kings, so the Church remains the Church of God, though it has corrupted its way by uniting itself with the State, and it shall one day be reformed.

So you see the Reformation I believe in; I believe in the American Church. Look at England and her colonies. The power of self-government is advocated over all the Colonial Churches of the British Empire. Why is it that the Churches in New Zealand and New South Wales are demanding synodical action and lay representation? It is our influence and our example. Our influence will extend more and more, becoming more pure, more united, until every one recognizes what we are, and then we shall have influence all over the world. Every Church will see where is the evil, and pluck Church and State apart, and Catholic unity will follow as a matter of course.

† Dr. Adams is here applying the argument of Butler's Analogy.

THE LIGHTS OF HOLY WEEK.

Three Lights the dusk of Holy Week illumine,
And gather brightness as the ages span
The circle wide and theatre of man—
The Sacred Feast, the Sacrifice, the Tomb!
While would-be sages do but deepen gloom,
And doubters halt, and scorners hurl their ban,
These Lights the brighter glow, for every plan
That strives to set the darkness in their room!

O great High Priest, who didst the banquet spread;
O Victim, spotless to Thy latest hour:
O Son of Man, whom Death could not enslave—
From every altar shines the Living Bread,
Beams over all Thy world-redeeming Power,
And in Thy light we triumph o'er the grave!

Morrisville Pa.

RICHARD OSBORNE.

* First General Convention, September and October 1785. Bishop Seabury consecrated 1784, Bishops White and Provost, 1787.

Department of Social Welfare

Edited by Clinton Rogers Woodruff

THE MAKING OF MODEL CITIES.

THE making of model cities, according to the *Boston Transcript* and the English papers, is having an astonishing vogue just now in England. The Hampstead suburb trust, which is developing a building scheme on "garden city" lines in that northern suburb of London, starts off with a liberal amount of capital. Some of the best architects in England are in its employ designing buildings and carrying out the landscape gardening of the growing suburbs. Another of the very latest "Garden" cities is that of Hull, with a capital of \$1,000,000 and dividends limited to 3 per cent. Here Sir James Reckitt holds two-thirds of the capital, and his only object is to acquit himself according to his view of the responsibilities of wealth, and furnish his less fortunate neighbors with the advantages of fresh air and better houses. Sir Christopher Furniss, M. P., who has taken a deep interest in the housing of the poor, is improving a large estate he has acquired at Ormsby, on lines that will require a capital of \$2,000,000. The British Garden City Association is planning to improve the government tract recently acquired for a naval base at Roslyn, not far from Edinburg. Letchworth, the first garden city, reproduced in a model, is one great feature of the Scottish national exhibition, and the Scottish branch of the Garden City Association is to erect at Bannockburn a collection of model cottages. The main principle is to afford land enough for each cottage to have a real garden of its own. The number of houses per acre is thus strictly limited to a given scale in planning one of these cities.

Of course the first requirement, the *sine qua non*, indeed, of all these undertakings is large capital. The newest enterprise of the Garden City Association is to turn its persuasions upon the great coöperative organizations of England. It holds that nothing would be more becoming to the coöperative movement, which has attained such proportions in Great Britain, than a coöperative city. A dozen years ago the successful coöperative societies of the United Kingdom had a membership of nearly a million and a half, with a capital of nearly a hundred million dollars. The net profits of the concerns in 1895 were nearly \$27,000,000 after paying 5 per cent. interest on capital, and accumulating the surplus. This coöperative movement of England, started in 1844 by twenty-eight poor weavers of Rochdale, near Manchester, is one of the wonders of the modern world. It is as closely knit as any business organization; in fact it has been described as "a huge trust with all the marvellous mechanism of the trust, but without the soullessness of a trust." It has purchasing and forwarding depots not only in England and Ireland, where it serves at least one-sixth of the population of those isles, supplying nearly all their wants, but it has agencies also in New York, Hamburg, Copenhagen, Calais, and Rouen, and runs no less than six steamships between England and the Continent.

Should an organization so managed turn from coöperative distribution to coöperative building, there cannot but be an extraordinary development of the "garden city" idea, rapid as that comparatively new phase of social evolution has already become.

OFFICE HOLDERS AND POLITICS.

THERE has been a constantly growing appreciation of the evils of the political activities of municipal office-holders. Mayor Guthrie of Pittsburgh has explicitly forbidden municipal employees to take an active part in politics. Mayor Hibbard of Boston sent the following notice to all heads of departments:

"The participation of city employees in political canvasses is hereby forbidden. The right of the city employee to exercise his franchise on primary and election days is one which should be encouraged; but the engagement of city employees in factional political contests is an entirely different matter. Employees are hereby notified that their presence at the polls, either checking, canvassing, or soliciting votes on primary or election days, will be considered sufficient cause for immediate dismissal from the service of the city."

The board of control of Norfolk, Va., has likewise forbidden its employees to engage in political work; and the city council of Des Moines, in its civil service rules, has also prohibited the political activity of municipal employees.

Several years ago Ambassador James Bryce made a suggestion, in an address in this country, that received very little attention at the time, but which will unquestionably receive more and more as the years pass by and the public appreciate the tremendous responsibilities involved in governmental activities, whether city, state, or national.

In substance Mr. Bryce recommended the creation of a class of public officials to be promoted from the lowest to the highest grade, on strictly civil service lines, by depriving all such officials of the right to vote, canvass, speak, or write on political (that is, partisan political) subjects. His exact recommendation was that "No public officer, or member of an administration or of a public service, should be permitted the right of suffrage; but every such person should be excluded, absolutely and entirely, from participation in the ballot. . . . Forbid the public servant to canvass or to speak or to write on any political subject. Teach him to regard himself as a servant of the nation, and not of a particular political party."

At first blush it may seem a hardship to require all those entering upon public service in an administrative capacity to forego an expression of their political views and the contributions of time or money to the extension of those views. Nevertheless, in the light of the abuses which have followed the prevalence in America, from the beginning, of a contrary policy, some such remedy as Mr. Bryce suggests would seem to be necessary to correct now the abuses attendant upon the unlimited privileges of public servants to serve as political managers or workers. Moreover if public service in this country were obligatory, then the limitation on the right of public servants to participate in political affairs would be unconstitutional; but so long as entry upon public service is voluntary, it is no more unconstitutional to require that those so entering it shall abstain from political activity than it is to require them to possess certain mental, physical, or residential qualifications. Civil service reform, which has been so thoroughly established in certain branches of the federal government and in a growing number of municipalities, affords a partial remedy; but so long as the civil servants are allowed to make contributions to political campaigns, either of money, time, or speech, so long will it be possible for political organizations to exercise a very considerable control over the politics of the government employees.

THE PURPOSES OF LABOR UNIONS.

SOME idea of the objects and purposes of labor unions may be gathered from the following quotation which is from a circular issued by the International Typographical Union. It urges printers to join the unions because they

Foster education and uproot ignorance.
Shorten hours and lengthen life.
Raise wages and lower usury.
Increase independence and decrease dependence.
Develop manhood.
Establish fraternity and discourage selfishness.
Reduce prejudice and induce liberality.
Enlarge society and eliminate classes.
Create rights and abolish wrongs.
Lighten toil and brighten man.
Cheer the home and fireside, and
"Make the world better."

Surely if the unions do all of this they serve an admirable purpose, and there is no lacking of intelligent observers and critics who maintain that the sum total of trade unions' influence is in the direction indicated.

This circular concludes with the statement that all printers should be union men, as progress is limited only by those who hold aloof. They are urged to get together, to agitate, to educate, and to do. They are urged not to wait until to-morrow, as to-morrow never comes.

A NOVICE, working among prickly plants, noticed how deftly the Scotch gardener handled them, and commented upon the fact. "Aye, there's many a scratch ye get at the first," answered the old man, "but if ye're canny, ye soon learn not to grip the thorns." It is a lesson of life as well as of gardening. The prickly, disagreeable things are plentiful; the uncomfortable happenings, the little slights and offenses, the cross-grained tempers and unreasonable words are everywhere pushing themselves into unpleasant notice, but it is not necessary to "grip" them. There are those who do that all their days, and go about in a continual state of hurt, soreness, and complaint. He who is "canny" will learn to put them aside with light touch and for the most part avoid their sting. They are not worth taking seriously enough to bring torn hands or heart.—*Hawaiian Church Chronicle*.

Helps on the **Sunday School Lessons**

JOINT DIOCESAN SERIES
SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*
BY THE REV. ELMER E. LOFTROM

OUR RISEN LORD.

FOR EASTER DAY.

Catechism: XV. Word, "Sacrament." Text: Rev. : 18.
Scripture: St. Mark 16: 1-11.

WHEN Jesus was buried by Joseph and Nicodemus, Mary Magdalene and the other Mary here mentioned were both at the tomb. They saw where He was laid, and were for a time "sitting over against the sepulchre" (St. Matt. 27: 61; St. Mark 15: 47). Then the Sabbath coming on, they "returned and prepared spices and ointments" (St. Luke 23: 56). From St. Mark's wording here we should infer that the spices were not purchased and prepared until Saturday evening, after the Sabbath was past. Then very early on Sunday morning, "when the sun was risen," they came to the tomb. They had come away with no man accompanying them. As they drew nearer the place their dazed minds did remember something practical against which they ought to have provided. They were saying, "Who will roll us away the stone from the door of the tomb?" As they discussed the matter, they drew near to the garden, and looking up, they saw that the stone was rolled away.

From St. John (20: 1, 2) we learn that at that sight Mary Magdalene left the others and ran to tell St. John and St. Peter. St. Mark makes no mention of her leaving. The others went on to the tomb, and saw the angel sitting on the right side, and they were amazed. In the angel's message, the important thing to notice is that he pointed to "the place where the Lord lay" in proof of what he told them. From St. John we learn that the sight of that place alone was enough to convince both St. John and St. Peter that He was risen from the dead, and that His body had not been removed except by a resurrection.

When rightly read and understood, we see that the witness of the place was in itself enough to prove the resurrection. What was it that struck fear and awe to the hearts of these women? It was the fact that what they saw gave proof of something of more than human power. The clothes as they lay there were exactly as they had been when wrapped about the dead body of the crucified Saviour, only they were empty. The long rolls of cloth which had been wrapped about the body had not been disturbed. The napkin that was about His head, "as it had been wrapped separately" from the other clothes, so it was found "in a place by itself"—i.e., just where the head had been.

The clothes were a witness unanswerable to the truth of the resurrection, because just as the restored Lazarus had to be released by others from the grave-clothes, so no one could have been removed from these clothes and leave them in the condition in which they were found except in one way. We can readily understand how this must have been so, as soon as we consider the fact that the resurrection body must have been very different from the old one. What St. Paul speaks of in I. Cor. 15: 52 had taken place. In a moment, in the twinkling of an eye, there had been a change. The old body, material, corruptible, had been changed into the glorious body, incorruptible and spiritual. The old grave-clothes were left there empty, and He also left the tomb empty. When, later, the angel came and rolled away the stone, it was so found.

The angel also told the women to go and tell His disciples "and Peter." The special mention of St. Peter is made because of the fact that his faith had been more shaken than that of the others. We are not to suppose that the mention of his name as distinct from "the disciples" means that he had forfeited his place as a disciple.

The angel also delivered the message of the tryst in Galilee. This appointment had been made even before Jesus' death (St. Mark 14: 28). It was especially mentioned, as it was the one time when the risen Lord appeared by appointment, and it was doubtless at this time that the "five hundred brethren" saw Him (I. Cor. 15: 6). It was at this appearance also that

the great commission was given, and it was therefore in the nature of an official meeting between the Lord and His Church (St. Matt. 28: 16-20).

From St. Luke 24: 10, 11, it would appear that there were some other women with the ones who have been named, and that these others told the disciples of what they had seen and heard at the tomb. The women named seem to have felt that it was not a thing which could be lightly imparted. The great fact had taken place. They had been privileged to know of it. But they felt that it was not a fact that could be communicated just as any other piece of news might be imparted. There are some things—like this—which mean so much, and carry so much with them if they are true, that they take a stand by themselves. They need an official declaration. The women would wish time to realize what the great fact meant. And they would feel, too, that the eleven chosen witnesses would be the ones to make public the great fact.

The appearance to Mary Magdalene is described in detail by St. John (20: 11-18).

There is one fact to be noticed about that first Easter morning, because it reminds us of a practical duty. Each of the disciples who went to some trouble to give expression to his love for the Master whom he thought dead, was rewarded by some rich blessing. If we are to receive the rich blessings which the risen Christ brings us, we must do our lower part. We must come to meet Him. The first commandment is still that we love Him. It is no more than to be expected that those who are most faithful in their obedience and in the expression of their love will receive the best spiritual gifts. We are all very keen to see that we get our share of the earthly riches. Shall we not also "covet earnestly the best gifts"? As there are certain conditions upon which alone earthly riches may be obtained, so we must fulfil the conditions upon which the receiving of the truer riches depend.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE TRAINING OF THE CLERGY.

To the Editor of The Living Church:

IT was with genuine sorrow that I read in your editorial of March 20th under the above heading, the plea for the disuse of Greek in our undergraduate curriculum; on the ground, as I gather, that if we are to have an "efficient ministry," there are other and more important things to which the candidate should devote his attention. You evidently rate higher than the study of Hebrew and Greek, an acquaintance with Latin, in which, nevertheless, not one single word of the Scriptures was originally written, and into which, owing to its entirely different genius, it is all but impossible accurately to translate the revelation of our Lord Jesus Christ. Let one who doubts this just follow down the ages the history of such crucial terms as *δικαίωσις* or *χάρις*, which have to do with the relation of men to their Maker, and ponder the effect on Christian thought of the interpretations of those who treated their Latin translations as equivalent to the original. Latin is a good handmaid to theological study, but it is a dangerous master. Your attitude towards the three languages inevitably reminds one of the grim jest of Cardinal Ximenes in his preface to the *Complutensian Polyglott*, by which he justifies himself in giving to the Latin the place of honor in the Old Testament, while putting the original Hebrew and far earlier Greek version in subordinate places on either side. His arrangement is congruous, he says, because "our Lord on the Cross hung between two thieves!"

Frankly, I have difficulty in understanding you when you urge that Greek be made an elective study. You must know the certain result if your plan be acted upon. It is a difficult language, and candidates for Holy Orders are human. If the undergraduate can secure his degree without it and at the same time suffer no loss of *status* in other respects; if it is further assumed that he can obtain its equivalent by the study of a brief text book on Dogmatic Theology which has the added advantage of containing no qualifying adverbs, is it likely that he will undertake the labor of acquiring a language whose very alpha-

bet appals him? And if fifty per cent of our present candidates (to put it at the lowest estimate), were to avail themselves of this permission, would the "efficiency" of our future priests be increased? As things are now, the mass of our American clergy are none too "efficient" in an accurate knowledge of the Bible. Would they be better able to teach the Faith once delivered to saints if your plan were made possible? How can one who is sent forth to be a teacher declare to others the content of our Lord's revelation, unless he knows accurately the meaning and therefore the original language in which that revelation is enshrined.

Here is a case that not long ago came under my own notice. A doctor in theology of our Church recently delivered a public lecture, which was afterwards printed and circulated widely, in which he affirmed that our Lord's words in St. Mark 13:32 meant that Christ did not know the time of the day of judgment unless the Father knew! What are we to say of such teaching? Is our Lord's true divinity to be supported by arguments like this? What must be the effect of such a statement upon the mind of an educated man, at once able to appreciate the force of *ἐν μὴ* in such a sentence and opposed to the Church's teaching in regard to the Incarnation? Is the Church rendered more "efficient" when her clergy affirm such things? Would not a "utilitarian" knowledge of Greek have prevented the author from falling into so grievous an inaccuracy?

One meets with similar statements continually. For instance, in the current number of THE LIVING CHURCH, in the article entitled "Behold the Handmaid of the Lord," among other questionable statements it is affirmed that the Mother of our Lord, previous to her marriage with Joseph, had "pledged herself . . . by a virgin's vow." Again a "utilitarian" knowledge of Greek, such as could be secured by three years' faithful work in almost any seminary, would have saved the author from so profound a misinterpretation of St. Luke 1:34, on which the statement is based. The error goes back at least to St. Augustine (*De Virg.* 4), who gives his reasons for the statement, and it requires no "scholar" to test them by reference to a Greek Testament. Those in our Church who dislike the "Religious Life" are not likely to be impressed by its divine sanction when such (to them) desperate arguments are adduced on its behalf. But apart from the above class, there are hundreds of instances in the New Testament, indeed every page abounds in them, which are quite impossible to understand without recourse to the original. Very often the English or Latin idiom simply will not permit their full translation. I fully admit that for devotional purposes they may be sufficiently grasped by the most unlettered peasant, but it is not he whom I have in mind. We are discussing those whose life's business it is to teach others; who are to draw out, expand, and explain the hidden meaning of Holy Writ; who are to make its true significance the basis of all their pastoral work. And it is when inferences begin to be drawn from Scriptural passages, as they must be in every single sermon and instruction, and doctrines or moral precepts either built up or illustrated from them, that it is of the utmost importance for us to understand exactly the meaning of the sacred writer's words, so that our point of departure may be a true one. If we do not, our teaching, separated at first only by a thin line from the force of the original, will gradually diverge until there is a great gulf fixed between the two; and what were formerly conclusions from erroneous premises, will themselves become fresh premises for still more misleading conclusions.

Into what colossal error, for example, has failure to appreciate the various tenses of the original of the verb "save" led certain sections of Protestant Christianity during the last three hundred years! What priest, in the humblest cure, does not meet with people who at once are thinking about "joining the Church," but are also certain that they "are saved," and can further show him chapter and verse in the English Bible which substantiates their assertion? Is it enough to say to such a man, "The Church teaches that you are in error: therefore you are in error"? The man does not believe in the Church as yet: he accepts the Bible, which seems clearly to be on his side. Such an answer, therefore, which one fears is too often given, will hardly prove sufficient. But if the priest, in simple language—simple because he has thoroughly mastered his Greek—and without any affectation of pedantry or profundity, can show the questioning layman that his inference is in reality far from the meaning of the original, will he not thereby gain his brother? And how can he do this without a knowledge of Greek? If he is ignorant of that language, and derives his information from an English commentary, the cogency of the argument can

make no real appeal to him, being unable to appreciate the steps by which the conclusion is reached, and its weight will therefore be in proportion to what on other grounds he considers to be the writer's orthodoxy.

One more illustration: I was discussing last year with a teacher of the Church the question of our Lord's Heavenly Offering. "It is clearly enough affirmed in Heb. 8:3 that our Saviour continues to offer Himself in Heaven," he said, "for the writer expressly states: 'every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer.'" How just was his inference when tested by our English versions! But when it is realized that in the original the word for "offer" in the second half of the verse is in the tense of completed action, and denotes a single completed act of offering, just as in the former half the same verb is in the tense of repeated or continued action, how utterly the inference breaks down! This is just a type of innumerable instances wherein the original cannot accurately be rendered either in English or Latin, inasmuch as their respective idioms do not permit it. If the priest consults, *e. g.*, Sadler, he will find that so far from noticing this important point, he seems definitely to take it in its English sense. But how absolutely a knowledge of Greek removes every trace of ambiguity from this and myriads of other passages! Would it not make the most ordinary parish priest more "efficient" in his sermons, his meditations, his child-training, if he were able to understand at once their true meaning and why they are the true meaning? He does not in any sense have to be what is ordinarily called "a scholar." Three years' honest work at Greek will afford him an "utilitarian" knowledge of the contents of the Greek Testament, a rich and never-failing storehouse from which, even though he be placed in the humblest village church, he may draw material to assist him in each single department of his cure of souls.

One not infrequently sees it stated that it is the reproach of the American Church to-day that her clergy as a body know so little of the Bible. Do you seriously suggest that the standard be still further lowered, by making the study of Greek optional for the rank and file of candidates? If so, I beg you very earnestly to weigh the priest's relation to Scripture, as outlined in the Ordinal. After the august summary of his functions, the Bishop thus charges those about to be ordained:

"Seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies"

It is assumed that they "have well weighed these things" long before their ordination; it is "by daily reading and weighing the Scriptures" that they are to "wax riper and stronger in [their] ministry." (If they are to "weigh" the Scriptures, they must understand their meaning; if they are to understand their meaning, they must study the original). And how great a proportion of the eight solemn vows to Almighty God are concerned with the future priest's relation to the Scriptures! He states solemnly that he believes them to contain all doctrine necessary to salvation; he calls God to witness that he will teach nothing as necessary to salvation but what he shall be persuaded may be concluded and proved by them; all doctrine contrary to them he will use his utmost endeavor to banish; he will be diligent in reading them, and in such studies as help to a knowledge of them; and he will strive to fashion his own and his family's lives after the doctrine of Christ. At his ordination he is charged to be a faithful dispenser of the Word of God; he is given authority to preach the Word of God; and finally, the people are prayed for, that they "may have grace to hear and receive what [these ordained priests] shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation." Surely the whole emphasis of the service rests upon our relation to the Bible. Does any other communion in Christendom lay more stress upon the duty of her clergy daily to study it? Should not those, then, who are preparing for this ministry have as their chief study these sacred books? Is it not the bounden duty of a Church which demands such vows from them at their ordination, not to allow them to "choose for themselves," but to demand from them as a *sine qua non* to ordination a "utilitarian" knowledge of the original language of at least the writings of the New Covenant, under which we

are living, and by whose terms we are bound? The case of the Old Covenant is rather different. Were we living under it, there would be the same necessity, in order exactly to understand its teachings, to study it in the original Hebrew. But we are not. It is the doctrine of Christ and not of Sinai which the priest is commissioned to preach. I believe, therefore, that where due cause is shown, a dispensation from Hebrew should be granted. But from Greek, never; or so seldom, and under such very exceptional circumstances, as to render its effect upon the general body of the clergy negligible.

And once more let me say that the *raison d'être* of the study of Greek in our seminaries is not to produce scholars. Those who have within them the making of a scholar will sooner or later find it out, with or without a seminary training. Its object is to produce an "utilitarian," "efficient ministry," who shall have a "practical" knowledge of the Bible because they have studied it "critically," having "put the spirits to the proof, whether they be of God"; a ministry whose members shall be able to sing, not only with the spirit, but with the understanding also; who shall be able to teach to the humblest peasant, and teach it free from accretion or diminution, the whole counsel of God; who shall be able to give an emphatic affirmative to the query, whether it proceed contemptuously from the member of another communion, or is asked anxiously by a perplexed seeker after truth, "Canst thou speak Greek"?

The University of the South. STUART L. TYSON.

TITLES OF THE CLERGY.

To the Editor of The Living Church:

CONSTANTLY I am asked what is there to justify the use of the title "Father" in referring to secular priests of the Episcopal Church. It has always seemed to me an inadequate answer to reply that Father belongs to religious orders and is only by courtesy extended to secular priests. For the point at issue goes deeper than the mere use of words. It touches upon matters of the last importance. Unconsciously the title used in addressing priests colors our whole attitude toward the priesthood. First of all I will grant that in England it has been customary to address professed priests of religious orders as "Father" and secular parish priests as "Mr." Americans have asserted their right in loud tones to vary English customs to suit the needs of life on this continent. I am seeking information. But I offer the following suggestions with some diffidence in the belief that they may help to keep the discussion within bounds. The origin of the English custom appears to be twofold. On the fires of Smithfield Bishop Latimer addressed his episcopal colleague, "Master Ridley, we have this day lit such a fire as by God's grace shall never die out." The change of language makes us forget that "Master" referred to Bishop Ridley's university degree. Its prevalence is due to the general possession of that degree among English priests. When we meet with Sir Hugh Evans in Shakespeare we are at a loss to realize that he is no knight but only a Welsh parson, till some learned commentator informs us that Sir is equivalent to "*dominus*," the college Latin for a Bachelor of Arts or of Divinity. To add to our confusion, these same titles in a civil sense were reversed in importance. The *dominus* in England was a Lord, in Scotland a laird of the manor, while "Master" William Shakespeare betrays his right to his well known coat of arms by that modest tag of nobility. Now that our coachmen and carters are Mr. Smith and Mr. Jones, we forget in democratic America that England makes a fine distinction between Mr. John Jones and John Jones, Esq. With the extension of the influence of the Oxford Movement the status of the English clergy has been vastly altered. Once he ranked with the squire as the big man of the village, a standing beautifully satirized in the portman-teau epithet "suarson." Now he is looked upon in a more spiritual light. But the old false conception of the parson as an under squire is more responsible for the loss to the Church of English immigrants than we readily perceive. The Englishman under republican influences soon throws off the English respect for "his betters" and joins what at home he would call the chapel, because it has none of the now rejected traditions. The use of this title Mr. given to his minister has shut his eyes to his true priesthood. I would plead very strongly, then, for the wider use of the ecclesiastical title Father, with reference to all our priests. In view of the wide use of honorary titles such as "Colonel" and "Judge" amongst us, surely a merely

antiquarian precision will not compel us to restrict the title Father to one class of priests alone. Very truly yours,

R. BARRINGTON NEVITT.

St. John's Rectory, Henry, Ill., Mar. 23, 1909.

WESLEY'S "KORAH" SERMON.

To the Editor of The Living Church:

HAVING noticed the recent discussion in your correspondence column regarding "Wesley's 'Korah' Sermon," and having noticed that it seems to be taken for granted that it is difficult to obtain the sermon complete, I take the liberty of calling attention to the fact that it can be obtained word for word of the *Canadian Churchman* office, Toronto, Canada, at the slight cost of 2 cents each, or \$1.00 a hundred, postage paid.

And I would ask if there is any other published sermon or book that gives in so valuable a form, so concise a statement of the differences between a "ministry" and a "priesthood"?

St. Peter's, Dansville, N. Y.

J. V. COOPER.

EVENING COMMUNIONS AND THE INSTITUTION OF THE EUCHARIST.

To the Editor of The Living Church:

PRESBYTER IGNOTUS" might well have added to his excellent strictures on an evening Communion in THE LIVING CHURCH of March 27th, that according to the Jewish mode of reckoning the day, the Institution of the Eucharist took place actually on the day of our Lord's Crucifixion, and was, therefore, an "early celebration."

It has often struck me, in this connection, that more emphasis might well be laid on the fact that the Lord's Supper was instituted on the same day on which the crucifixion happened, and *as near to the time of that event as the intervening events would permit*. Its relation, therefore, to the death of Christ, would become more obvious if more explicit public teaching on this point were given in our churches.

St. Mark's Rectory,

F. B. REAZOR.

West Orange, N. J., March 27, 1909.

THE KING JAMES BIBLE.

To the Editor of The Living Church:

THE year 1911 will be the tercentennial of the King James translation of the Bible. Ought not all Churches that believe in the open Bible, and particularly our own Episcopal Church, to take steps appropriately to celebrate this historic event?

The Bible in English is one of the glorious monuments of our Church, and we ought to be in the forefront of any movement, if undertaken.

MRS. LOUIS D. WALLACE.

118 W. Jackson Boulevard, Chicago, March 29, 1909.

YOUR FRIEND.

Friendship—the real, true article—is a very precious thing; far too precious, and comparatively rare a treasure to be carelessly broken or thrown away. Like delicate china, it may be repaired, but the break will always show.

The world handles the word "friend" lightly; its real, true, deeper meaning is forgotten, and the acquaintance of an hour or the chance comer is designated by the term which in itself bears a wealth of meaning.

Your friend is the one who appreciates you—your faults and shortcomings, as well as your virtues and long-goings—who understands and sympathizes with your defeats and victories, your aims and ideals, your joys and temptations, your hopes and disappointments, as no one else does or can.

It is your friend to whom you turn for counsel, for comfort, for praise; he may not be as learned as some or as wise as others, but it suffices that he understands you, and even his quiet listening gives strength and renewed courage.

Blessed is the man or woman into whose life has come the rare beauty and power of such a friendship! Be sure you prize it well; guard it sacredly; hoard it as never miser's gold was hoarded! Do all in your power to keep such a friendship unbroken. Avoid the tiniest break, for when it comes, it can never be really mended, and the jarring note mars the harmony of the whole glorious symphony.

It is not alone a question of forgiveness; that may be full and complete. It is the hurt in the heart that will not readily heal, and the confidence that will not fully come back.

All of us who have lived and loved and suffered, know that the scar which an unkind word or act leaves upon a large love or friendship may be invisible, like that of a great sin upon the tissues of the repentant soul; but for one as for the other, this life has no complete healing.—VENI McDONALD PORGES, in *The Christian Observer*.

LITERARY

A DEVOTIONAL BOOK FOR BOYS.

The time is passing when Charles Kingsley's reported estimate of the religious young man holds good. In his earlier and more violent days, Kingsley said that the average good young man was about fit for living with his maiden aunt and keeping pet rabbits. There has always been, of course, virility in the Christian Church. The best men have ever been crusading under its banner against the forces of unrighteousness, but in these latter days of peace there must be some shallow justification for the notion that being good connotes effeminacy. Though grown-up people can easily dissipate such a fallacious notion, the idea has wide currency among youth, and it is therefore that we welcome any movement which infuses manliness into daily religion, and any book which will show a boy that fellowship with the divine is the manliest of ambitions.

Mr. George Wharton Pepper's *The Way* is avowedly written to serve as a devotional book for boys. We are privately informed that this author, who is so well known and widely admired throughout the Church, contemplates two other companion volumes to *The Way*, also addressed to boy readers. The second will be called *The Truth*, being an exposition of Christian doctrine specially devised for the young; and the third, *The Life*, with the exact purpose of which we are not acquainted. All persons who have to do with boys—parents, schoolmasters, clergy with Confirmation classes—will welcome these books. Mr. Pepper says, in his introduction: "It is written, so the author ventures to hope, in language which a boy of thirteen or fourteen can understand, and in terms which answer to facts of his own experience. The book is not intended for prigs or milksops. It is meant for the kind of boy who comes out for the team and who means to make an honorable place for himself in his school or college."

The hope which the author expresses of being intelligible, is amply justified. We have not found a passage in the prayers or meditations which a boy of fourteen could not understand. At times we feel the prayers are rather longer than a boy would be apt to use profitably, but we know of no book of devotion so full of the seeds of devotion, and so totally lacking in morbidness. The general high wholesomeness of the book prompts us to say this of it, though we question the advisability of counselling boys to make a practice of writing down lists of their wrong doings. We are not certain how often the author plans for a normal boy to prepare for Holy Communion in the way he maps out, but any such enumeration of misdemeanors once a month would, we feel, engender an unwholesome introspection. Again, while deeply admiring the tone of the volume, it is a question whether the standard set for an average boy is not somewhat overpowering. Were the devotions of a week spread out to cover a far longer period, a boy might more surely undertake them. The author divides *The Way* into a chapter on "Friendship with God," another on "Communion with God," and a third composed of daily devotions with prayers for every day in the week, and a special virtue, such as courage, or gentleness, as the theme for each day. After this, we have a full half of the volume given to Devotions for Holy Communion, with the week similarly divided. The book closes with chapters on Devotions for Confirmation, on Choice of a Life Work, and occasional prayers.

It will be seen that, though the volume is small in compass, there is material for the growing aptitude in the religious life for a growing boy, so that he will not easily exhaust its resources. Throughout the book the author's keynote that religion is friendship with God, through Christ, comes constantly to the fore. The Church is defined as "that society of the friends of Christ which we call the Church." Church-going raises the question, "Have I failed to discharge the common duty of the Christian soldier by absenting myself from Christian services, the drill and review of the Christian army?" The obligations of religion are rational because "it appears that while friendship with our Lord is a high privilege, it carries with it certain grave responsibilities; if friendship is to be real and lasting, the friends must be congenial. It is foolish for a man to claim to be a Christian (that is, a friend of Christ) if all the while he is offending our Lord's manliness and purity and sense of honor." A most interesting experiment this book surely is. People interested in boys along the most serious lines will watch keenly to discover if this book, splendid as its plan is, proves practical. The question is, Will the boys to whom we rejoice to give it, use it? [*The Way*. A Devotional Book for Boys. Longmans, Green & Co. Small, limp leather.]

AD CLERUM WORKS.

TWO BOOKS have come to us bearing on clerical life. Both are addressed distinctively *ad clerum*, and doubtless will prove of vital help to the clergy who have not already a number of such volumes of counsel.

The first is from the pen of Bishop Nichols, comprising a series

of addresses which he has made as dean of the Divinity School of the Pacific. The title, *Apt and Meet*, gives the keynote of the volume. The essays take up the various requirements of the ordinal and go on to treat of such topics as the right use of retirement, bodily trim, "camaraderie," etc. A clergyman of any number of years in the ministry will find Bishop Nichols' counsels of as great value as will the candidate for holy orders. As the book breathes of hope and idealism to one looking forward to the ministry, so it will rejuvenate older men, reminding them of their seminary resolutions. [*Counsels to Candidates for Holy Orders*. By William F. Nichols. New York: Thomas Whittaker, Inc.]

The other volume before us concerns the clergy also, but in a particular field. Arthur S. Hoyt, the author, of the Auburn Theological Seminary, has added to his former volume, *The Work of Preaching*, the present, *The Preacher*. Mr. Hoyt says in his preface that no apology is needed in publishing a new book on preaching. Of this we are not altogether sure. With the standard treatises from the pens of Bishop Brooks, Henry Ward Beecher, and the Bishop of Ripon, we feel that another volume on preaching must be contributory along new and pressing lines to justify itself. This volume, we think, does justify itself, not so much for its suggestive material on preaching, as on the life of the preacher. Taking up the preacher's "person, ministry, and life," the author, in a series of keen and cogent essays, draws a practical ideal of what the modern preacher should be. It is interesting to note how much both Mr. Hoyt and Bishop Nichols, in the volumes above mentioned, make of the relation between physical vigor and acceptable preaching. Some readers will find here as valuable suggestions on the physical life of the preacher as others will find in the Bishop of California's advice concerning good bodily trim. [*The Preacher: His Person, Message, and Life*. By Arthur S. Hoyt, Auburn Theological Seminary. New York: The Macmillan Co. \$1.50 net.]

HISTORICAL.

Canadian Types of the Old Regime. 1608-1698. By Charles W. Colby. McGill University. New York: Henry Holt & Co., 1908.

This book represents lectures recently given by Professor Colby in Ottawa. No new material is used, and according to the preface "the author's aim is to discover various aspects of French colonization, without at any point straying far from the concrete. To secure distinctness the examples have been drawn, chapter by chapter, from some one career." The opening chapter sketches the historical background of New France; succeeding chapters touch on Champlain, Brébeuf, Hébert, D'Iberville, Bishop Laval, Frontenac, etc. As sketches of the fascinating history of seventeenth century Canada, this book is delightful reading, giving vividly and interestingly varied glimpses of the life of that period. J. H. CABOT.

Francesca Di Rimini in Legend and in History. Adapted from the French of Charles Giarle, by Arnold Harris Mathew (*de jure* Earl of Landaff). London: David Nutt, 57-59 Long Acre, 1908.

As the author of the little book says in his preface, although the *Divina Commedia* of Dante obtained great fame for the poet even in his own day, it did not supply subjects for contemporary artists, nor did the great painters of the Renaissance obtain their themes from this source; so that the tragedy of Francesca di Rimini is not found in the National Gallery. It was therefore left for the dramatic and lyric stage to reenact that pathetic story which Dante has enwoven in the *Inferno*, and which, though largely mixed with fiction, has its base in undoubted historical fact.

The author of this work has tried quite faithfully to separate the fact and fiction, and has gone into the matter with more enthusiasm than perhaps the subject deserves. We could almost wish that he had been satisfied to leave, with Dante, the "Sad Spirit" veiled with the cloud of that dim region whence they make the affectionate appeal:

"O living creature, gracious and benignant,
Who, visiting, guest through the purple air,
Us, who have stained the world incarnadine,
If were the King of Universe our friend,
We would pray Him to give thee peace."

Had the author wished to vindicate Francesca, as did Browning the poor little heroine of *The Ring and the Book*, we might understand his patient digging among the historical records of Rimini, Pesaro, and Ian Arcangelo. But since the results are so uncomplimentary to the reputation of that unfortunate lady, why, we ask, might he not have contented himself with letting her rest, and turned his attention to some of the more recent scandals of London and New York? As, however, there are antiquarians for whom nothing serves except the naked truth, to such we heartily commend the book.

IN A LITTLE booklet, *Abraham Lincoln's Religion*, by Dr. Madison C. Peters, we have a readable account of the martyr-President's religious views. While, naturally, no complete presentation of the subject could be given in the limited space, the reader does obtain a fairly adequate conception of Lincoln's religious life and thought. No doubt the little volume, which is suitable for a gift book, will be popular with many. [Boston: Richard G. Badger.]

AN ACROSTIC.

BY FRANKLIN W. BARTLETT, D.D.

In faith and love.
I pray to Thee
Inspire my heart
illumine me:
In pathways meet
Incline my feet.
Humbly, I pray, O Saviour dear,
Hearken nor turn away Thine ear;
Health to my soul bestow on me,
Healing through Thy great charity;
Hope to sustain me on the way
Heavenward, to eternal day.
Secure I walk,
Since Thou for me
Sheddest Thy light
So graciously.
Stem of Jesse.
Star of Morning,
Shining brightly,
Souls adorning,
Seeking those who
Seek Thy blessing,
Save me, Lord, my
Sins confessing.

FLOWERS OF ALASKA.

MOST people associate with the name of Alaska ice and snow, frost effects and darkness, thinking of the winters only, and forgetting that even within the Arctic Circle the days of almost endless sunshine through the summer months bring forward the vegetation till it almost seems miraculous. When the Rev. Mr. Chapman, Mrs. Chapman, Dr. Mary V. Glenton and I, were stranded in St. Michaels for three weeks in July, 1894, we had nothing to occupy our time, so every day we searched the mossy, spongy tundra for flowers, springing from one bit of seeming solid earth to another, getting our feet wet though each time, but these curious unaccustomed "rambles" were rewarded by finding in the tundra and along the shore of the Behring Sea thirty-two kinds of wild flowers—almost every one unknown to us. After we were settled at Anvik, nearly five hundred miles from there, the flora was quite different, except for the lovely lungwort (which deserves a prettier name). Its sprays of delicate pink buds, folded much like the mountain laurel, and its bright blue bells hanging among the green leaves, form a beautiful bouquet by themselves. The first blooms of spring are the pussy willows, that far surpass in size and gorgeous coloring any I had ever before seen. They blossom out into crimson and gold the size of one's thumb! These we often bring into the warmth of the house before Easter, so that we may have them for our Feast Day; and to me they are a truer type of the Resurrection, coming, as they do, from the cold, dead woods of winter, than the costliest flowers that decorate our churches at home.

The earliest spring flower, that often comes before the ice is well out of the river, is the bright yellow anemone, thickly starring the grass in open places in the woods, or on the sunny hillsides back of the mission. The spring of 1904 was unusually early, I remember, because on Mr. Chapman's birthday—June 2d—we had a little celebration for that event, and the evening before, the children went out to hunt for flowers and brought their hats and birch baskets full of six different kinds, and the next morning we had vases and dishes of them that almost covered the school room table.

The first spring I was in Anvik I went a little way into the open woods and caught sight of a clump of violets. I did not know they grew so far North, and I felt as though I had seen a friend from home. I went down on my knees and buried my face among them, then tried to gather them, but the mosquitoes and I had a lively fight for the mastery. However, I gained my point and picked every one before I left, but carried the marks of the battle with me as well as my trophies! The village children as well as those of the mission delight in bringing us great handfuls of all the summer loveliness, and our resources in the way of "vases" are taxed to the utmost all summer. Sometimes it is the pink or red wild roses that grow all over the hills (we had a natural rose garden just back of our dining-room windows); sometimes bunches of buttercups, delicate bluebells, and sprays of tiny white flowers like "baby's breath"; sometimes blue vetch and monk hood, or tall stems of the lovely white "grass of Parnassus" so like snowdrops, with many others I cannot now recall. Sometimes we had a centerpiece on the table of a birch basket with growing ferns. As the weeks of summer went on the flowers varied, and were different in different localities. Mr. Chapman brought two specimens we had never seen in Anvik

from a place only twenty-five miles above us on the Yukon. And in my visit up the Yukon in August of '07, I gathered on the banks of that river the bright yellow cinquefoil and the wild aster, which I had not seen before in Alaska. In the fall—late August or September—the hills along the banks of the Yukon are red with fire weed, which grows very tall. I have measured stalks of it four or five feet high, and grass grows higher yet. So that anyone thinking Alaska a barren land must greatly change their thoughts of it. I have not spoken of the cultivated flowers of our gardens, which are marvels of size, coloring, and profusion, but only of the natural wild flowers. Millions of these lovely blossoms cover thousands of acres through this great northern land where no human eye ever looks on them; only God sees them "very good," as when first He created them. But when men do find them, they express, like living words written on the earth, thoughts of His wisdom, care and love, and are the outward tokens of the infinite and wonderful beauty of His mind shown even in the desolate parts of the uninhabited world. And that brings back to mind a phrase I learned long years ago, when I was a schoolgirl:

"Flowers are the alphabet of angels, whereby they write o'er hill and field mysterious truths."

Surely, then, Alaska is a great page spread out, written all over every summer with these lovely, bright, living symbols of God's truths.—BERTHA W. SABINE, Deaconess, in *Alaskan Churchman*.

AN AWFUL CONTAGION.

BY SYLVANUS STALL, D.D.

THE public needs to be informed of the terrible nature of the diseases which accompany vice. Public sentiment needs to be aroused until it shall stand as the mighty dykes to restrain the sea from engulfing a nation. This terrible contagion is destroying multitudes of men and women. It is invading the homes of the innocent and unsuspecting, and even threatens the life of the nation itself.

If such a disease existed among the cattle of the field, the health officials of the nation would lose no time in stamping it out. Every herd would be inspected and every diseased animal would be killed and its loathsome body burned or buried so deep that the vultures could neither taste the rottenness nor carry the contagion to other fields. Not even the hide would be allowed to be tanned for sole-leather, and the ports of every civilized nation upon earth would be closed and quarantined against its possible importation.

And yet how is it in human society? In their profound ignorance of the real dangers and terrible consequences of this loathsome contagion men expose themselves to its infection with impunity. Physicians quite generally keep their patients in profound ignorance of the real nature and dangerous possibilities of the disease, the innocent and unsuspecting are exposed to the contagion in a multitude of ways, and even intelligent fathers and mothers will invite into their drawing-rooms, introduce to their friends, and permit and encourage their daughters to receive the attentions of men whom they know to be immoral, and whom they have every reason to believe are nothing less than a mass of moral and physical contagion.

We protect the cattle of our fields against dangerous and destructive contagion and leave our young men and young women, our sons and our daughters, exposed in the midst of direct consequences concerning which fond parents have studiously left them in profound ignorance. Talk about the heartless people who blindfold the defenseless horse that stands before the infuriated bull that is to gore him to death in the Spanish arena; talk of the heathen rites of the ancient Ammonites when, centuries ago, they cast their children into the arms of the brazen god to be burned to death in the presence of a vast multitude, while drums and shouts drowned the cries and dying agonies from falling upon the ears of parents who bowed in profound reverence at the shrine of prevailing customs; talk about the ignorant heathen mother who steals silently along the Ganges that she may cast her innocent, helpless babe to the ravenous crocodiles—summon from darkest heathenisms their cruellest sacrifices, their most superstitious and most excruciating immolations, and they do not match the conduct of the deliberate, deluded, and determined boys and men who cast themselves to be crushed beneath the juggernaut of lust, disease, and death, as its gory wheels roll from ocean to ocean, grinding to death the young men and women whose ignorance makes these scenes possible, amid the intelligence of the twentieth century.—From *What a Young Man Ought to Know*.

GOOD FRIDAY.

He's crucified! O worm of earth
Thy hands wring in despair!
On Calvary He bleeding hangs,
Durst see Him hanging there?

He's crucified! The thunders tell!
The veil is rent in twain!
The graves give up their ghostly dead,
The soldiers quake again!

He's crucified! Hark! From the cross
He speaks: "It finished is!"
What mean these words? Ah, sinner, 'twas
For thee He suffered this!

He's crucified! and with Him all
Thy sins are crucified:
Thou liv'st by virtue of the blood
That poured out of His side.

He's crucified! Thy head in shame
Bow down unto the dust,
Repentant, kneel before His cross,
And in His mercy trust.

REV. E. H. J. ANDREWS.

PRAYER.

By S. L. M.

READ BEFORE THE LEADERS OF A JUNIOR SOCIETY.

LAST year I gave some very simple points on things which I had found useful in teaching children to pray. I have been asked to repeat them, but as I destroyed the notes and do not remember perfectly what they were I must put them before you in another form.

1st. *At what age should a child be taught to pray?* Surely as soon as it can intelligently put a few words together. When it is old enough to ask gifts of its earthly father, it is not too young to ask them of its Heavenly Father. We will find that it will be quite a natural thing to the child to pray, not at all a strange or curious act, but one in which it delights and which it understands. The idea of God is not a difficult one to the pure little mind; it seems latent in every child.

2nd. *How shall the child pray?* As every one should—very reverently as to position. Never allow prayers to be said in bed (except in case of illness) or in a careless or lounging posture. It is well to have a crucifix or sacred picture to fix the wandering eyes, which otherwise should be closed. The hands should be reverently folded. When there is not much space and many children say prayers together it may be necessary to have them stand instead of kneel, but never sit. Always pause for a moment's recollection of the presence of God before beginning the prayer. Sometimes the recitation of a short definition of prayer is useful. One which I frequently use is "Prayer is the lifting up of our hearts and minds to God." Let them say the words slowly and distinctly, not gabbling them off as rapidly as possible.

3d. *When shall the child pray?* This of course, applies to private prayers. Certainly every night and morning at least. It is a very common thing to find children who say their prayers only at night. But surely this is a sort of tacit agreement with the belief of the small boy who said he needed to ask God to take care of him at night, but any boy ought to be able to take care of himself in the daytime. And so he grows up to be the man who thinks: "In my prosperity I said I shall never be moved," and who waits for the night of adversity to drive him to God. I think it is better for the morning prayers to be said immediately on rising; if they are left until the dressing is completed, too often they will be crowded out altogether. It would be unpardonable for the child to appear at the breakfast table with uncombed hair or minus his necktie or belt; he had better be late than arrive in such a condition. But does it matter so much if he has forgotten his prayers? Then, too, the child should be taught to say grace before and after each meal. If he is late and has not at least silently joined in this with the family, he should be trained to say his own to himself.

4th. *For what shall the child pray?* Surely for all his needs—for the growth of virtue in his own soul; for the overcoming of his besetting sin (and very little children will easily discern this if properly directed); for his temporal needs and desires; for his family; for his friends; for those less fortunate than himself, the sick, the poor, the heathen. I remember a little boy of seven in my mission school who prayed every day for a poor old sick woman of his acquaintance. Children like to pray for others, and they easily and naturally think of intercessory prayers as a power by which they may help others.

5th. Though the child must be taught to be reverent at all times in prayer, and it is well to have some little ceremony about his formal and set devotions, yet too he must be taught that at all times and in all places he may "lift up his heart and mind to God"—in times of temptation, of danger, of fear; in the street, at his play, in school; always and everywhere God, his loving Father, is listening to him.

6th. He must be taught to pray with submission. When the bright day for which he has prayed turns out to be a wet one, when the sick friend dies, he must be taught that it is not because God has not heard, or does not love him, but that it is because He is so wise and loving that He has ordered the matter thus. And so the child, as he comes to riper years, will find himself not wholly ignorant of that most powerful weapon in the battle of life. And the more he uses it, the more will he learn of its capacity to help and defend him in every difficulty; that it is not a support of childhood to be cast away when he has come to man's estate, but that it is the ladder by which one mounts, round by round, ever nearer to God. With the child, petition, intercession, and thanksgiving naturally are the preponderating forms of prayer. And is it not too often true that we of more experience stop there ourselves, instead of going on to realize more and more that prayer is the breath of our souls; that by means of it we approach God, not so much to speak to Him as to listen to Him speaking to us; to guide and direct us in our difficulties; to teach us more and more of Himself; to conform us more and more to His likeness? How often do we hear one say that it is impossible for her to make a meditation. Yet does not that same person daily meditate on her new gown, the latest book or play, or what not? And why? Because she is interested in her subject and takes the trouble to be well-informed about it. Ought any subject to be so absorbingly interesting to a Christian as the great truths of her faith, her relations to God, God Himself?

Prayer is a great subject. Volumes have been written about it, lives have been spent in the performance of it alone. And yet it is within the reach of the humblest intellect. There are heights of contemplation to which only those can attain to whom God gives a special vocation. But to some forms of even contemplation we may all aspire. God waits to pour out His gifts upon us. Of course the best way by which to improve in any art is by practice, and so the best way in which to improve our prayer is to pray. But the reading of good books on the subject is also a most valuable assistance.

But above all, with humble and loving hearts let us lift up our hearts and minds to God, and with the Apostles say: "Lord, teach us to pray." Then, praying better, shall we learn better to know God; and knowing Him better, shall we the better love Him; and loving Him better, shall we the better pray. And so we shall go on in an ever upward spiral until we shall come at last to be "like Him, for we shall see Him as He is."

A NOT UNFAIR test of the influence for good the Lenten season has upon a person is the amount and character of the recreation taken at that time, says the *Canadian Churchman*. Both mind and body need rest and relaxation, and those who unwisely stint themselves of the one or the other do proportionately impair the vigor of the mind and strength of the body. We believe that were people during Lent to moderate their desire for, and indulgence in, what might be called reasonable recreation, to the demands of health, rather than of pleasure, they would be blessed and benefited in more ways than they wot of. The law of self-denial can be worked out along many lines of life and action. It is a profitable test of progress or the reverse to determine at stated seasons—by honest personal experiment—whether the love of pleasure is increasing its control over us, or whether we are gaining ground in keeping the love of pleasure within legitimate bounds.

IN SUCH a parish as this the church should be filled at every celebration of the Holy Eucharist, early or late. Not that everyone should receive the Blessed Sacrament every time—that should be only after thorough examination and with repentance, faith, charity, and amendment of life—but the multitude, "the great congregation," should be present and should remain throughout the service and join in the worship and in the sacrifice. The Holy Eucharist is the Church's one great corporate act of worship and of sacrifice, the divinely appointed mode of pleading before God the atoning work of our Blessed Saviour. It is the chief service of obligation and of privilege on every Sunday and Holy Day. It is the People's Service, and should always be celebrated at the most convenient and most frequented hour of the forenoon, as well as, for devout reception of the Blessed Sacrament, at the break of day.—*The Lion of St. Mark.*

Church Calendar.



- Apr. 4—Sunday (Palm) before Easter.
 " 5—Monday before Easter. Fast.
 " 6—Tuesday before Easter. Fast.
 " 7—Wednesday before Easter. Fast.
 " 8—Maundy Thursday. Fast.
 " 9—Good Friday. Fast.
 " 10—Saturday. Easter Even. Fast.
 " 11—Easter Day.
 " 12—Monday in Easter.
 " 13—Tuesday in Easter.
 " 18—First Sunday (Low) after Easter.
 " 25—St. Mark, Evangelist. Second Sunday after Easter.

CALENDAR OF COMING EVENTS.

- Apr. 15—Special Meeting of Rupert's Land Provincial House of Bishops at Winnipeg.
 " 20—Mississippi Conv., Greenwood.
 " 21—Louisiana Conv., New Orleans.
 " 27—Spokane Conv.
 " 27-28—Conference of Church Clubs, New York.
 " 28—Eighth Dept. Missionary Council, at Spokane, Wash.
 " 29—Arizona Conv.

Personal Mention.

THE Rev. J. A. BAYNTON of Holy Trinity Church, Belding (diocese of Western Michigan), has resigned his charge, and will be succeeded by the Rev. J. F. JACKSON of Calvary Church, Saginaw, Mich.

UNTIL further notice the address of the Rev. E. E. BUTLER will be No. 15 Upper Mountain Avenue, Montclair, N. J.

THE address of the Rev. J. H. CABOT, Ph.D., has been changed from 6 Brimmer Street to 135 Mt. Vernon Street, Boston, Mass.

THE address of the Rev. WALTER R. DAVIS has been changed from St. Simon's Rectory, Lincoln, Neb., to Maryville, Mo.

THE address of the Rev. LEWIS P. FRANKLIN has been changed from Summerville, S. C., to 17 North First Street, Newark, Ohio.

THE Rev. FRANCIS COPE HARTSHORNE, rector of St. Paul's Church, Kittanning, has accepted a call to the rectorship of St. Peter's, Phoenixville, Pa., and will enter upon his duties on Whitsunday.

THE Rev. CHARLES H. HOLMEAD, curate of St. Paul's Church, Washington, D. C., has accepted the call extended to him to become rector of St. Peter's Church, Smyrna, Del.

THE Rev. WILLIAM HUCKEL has changed his residence from Passaic, N. J., to Manhasset, Nassau county, New York.

THE Rev. CHARLES H. LEE, Jr., of Jackson, Tenn., has accepted a call to St. Paul's Church, Macon, Ga.

THE Rev. G. D. B. MILLER has resigned the rectorship of St. Augustine's Church, St. Louis, Mo. He will continue to edit the diocesan paper and serve as secretary to the Bishop.

THE Rev. A. C. D. NOE of Belhaven, N. C., has accepted a call extended to him by the Church of the Epiphany, Inman Park, Atlanta.

THE Rev. TIMON E. OWENS, who has accepted a unanimous call to become rector of St. John's Church, Seattle, Wash., will begin his new work on Palm Sunday.

THE of the Rev. ROZELLE J. PHILLIPS, rector of All Saints' Church, Syracuse, N. Y., is 1536 South State Street.

THE Rev. WM. REESE SCOTT, who was recently appointed as a chaplain in the army by President Roosevelt, has resigned the rectorship of Christ Church, Media, Pa., and has left to take up his new duties at Fortress Monroe, Va.

THE Rev. WM. W. TAYLOR, rector of Grace Church, Holland, Mich., has been called to and has accepted the rectorship of Christ Church, Upper Merion, Pa.

THE Rev. W. F. THOMPSON has accepted work at Holy Cross Church, Fort Plain, N. J. (diocese of Albany), and should be addressed at 26 Lydius Street, Fort Plain.

THE Rev. T. TRACY WALSH, general missionary of the diocese of South Carolina, has accepted a call to be rector of the Church of the Good Shepherd, Yorkville, S. C. He will also have charge of the missions at Chester, Blacksburg, and Gaffney. In addition to his missionary duties Mr. Walsh will be chaplain of the Church Orphanage soon to be removed from Charleston to Yorkville.

ORDINATIONS.

DEACONS.

NEWARK.—On Tuesday, March 23d, in St. Peter's Church, Clifton, N. J., by the Bishop of the diocese, HUGH DEMPSTER WILSON, Jr., of the class of 1907, General Theological Seminary. The candidate was presented by the Rev. John H. Nolan of Portland, Me., and the Rev. Dr. L. W. Batten, rector of St. Mark's Church, Manhattan, preached the sermon. Mr. Wilson is in charge of St. Peter's, Clifton.

OKLAHOMA.—In Grace Church, Muskogee, on March 21st, by the Bishop of the district, WILLIAM METCALF. The Rev. H. J. Llwyd presented the candidate and the sermon was preached by the Bishop. The Rev. Mr. Metcalf will continue to serve at Checotah, Wagoner, and Pryor Creek, where he has for two years worked as lay reader. His post-office address is Checotah.

PRIESTS.

GEORGIA.—On the Fourth Sunday in Lent, in St. John's Church, Savannah, by the Bishop of the diocese, the Rev. HENRY LESTER DURRANT. The sermon was preached by the Rev. A. R. Grey, chaplain of the University of the South. Mr. Durrant will have charge of several missions on the lines of the Central Railroad of Georgia and the Atlantic Coast Line.

DIED.

MORSE.—On Saturday, March 27, 1909, MABEL E. MORSE, the dearly loved wife of the Rev. Harold Morse, rector of Grace Church, Merchantville, N. J.

"Faithful even unto death." *Requiescat in pace!*

MEMORIALS.

RT. REV. GEORGE D. GILLESPIE, D.D.

The Bishops present at the funeral of the Rt. Rev. GEORGE D. GILLESPIE, D.D., first Bishop of Western Michigan, desire to express their great reverence for him as a man and a Bishop and their great gratitude to Almighty God for his beneficent and holy example.

During a ministry of sixty-eight years and an episcopate of thirty-four, he has been a bulwark of the faith, a tender-hearted pastor, a thoughtful student and fearless teacher, a citizen of large-hearted public spirit, a father, a friend, a guide and comforter, and a pattern of true holiness.

The spirit of criticism, which often finds fault with the Church and her ways, was silent and abashed when his name was uttered.

Spared to an honored and venerable age, his spirit mellowed and broadened as life advanced, and he drew his friends, young and old, closer and closer, and his sympathies grew ever young.

His life was like "a little sanctuary." His "reward is with the just." He was "full of cares and full of years—but full of hope and of heaven."

(Signed) DANIEL S. TUTTLE,

Bishop of Missouri,

BOYD VINCENT,

Bishop of Southern Ohio,

G. MOTT WILLIAMS,

Bishop of Marquette,

C. P. ANDERSON,

Bishop of Chicago,

CHARLES D. WILLIAMS,

Bishop of Michigan,

JOHN N. MCCORMICK,

Bishop of Western Michigan,

WILLIAM WALTER WEBB,

Bishop of Milwaukee.

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suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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APPEALS.

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[Continued on Page 756.]

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[Continued from Page 755.]

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Dogmatic Theology in the Western Theological Seminary, Chicago, Ill. Price, \$1.50 net.

THE BALL PUBLISHING CO. Boston.

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- Torchbearers on the King's Highway.* By Kate Harper Haywood, Teacher of Missions in St. Stephen's Church School, Lynn, Mass. With Prefatory Note by Rev. Everett P. Smith, Educational Secretary of the Domestic and Foreign Missionary Society. (Published by The Young Churchman Co., Milwaukee.) Price, 20 cents.

PAMPHLETS.

- Religious Unrest; The Way Out.* Comments on Lectures of Rev. Alfred G. Mortimer, D.D., rector of St. Mark's P. E. Church, Philadelphia. By James P. Tafferty of the Philadelphia Bar.

- The Proofs of the Virgin Birth of Our Lord Jesus Christ.* Scientifically Considered by the Rev. Cyrus Townsend Brady, LL.D., Rector of St. George's Church, Kansas City, Mo.

- An Historical Sermon,* Preached at the Sixtieth Anniversary of Calvary Church, Brooklyn, New York, on Sunday, January 24, 1909, by Rev. John Williams, M.A., Rector. Price, 10 cents.

- St. Mary's Diocesan School for Girls,* Concord, N. H., 1908-1909.

- Church and State.* A Reply to President Roosevelt's "Narrow Bigotry" Letter of November 8, 1908. By William Dallmann. (Concordia Publishing House, St. Louis.) Price, 5 cents.

- The Pope in Politics.* By William Dallmann. Second Edition. (A. H. Kraus, Milwaukee.) Price, 5 cents.

- Sunday School Commission, Diocese of Vermont.* Teachers' Training Course Outlines; First Year.

- Reformed Episcopal Orders Examined.* By a Clergyman of the Protestant Episcopal Church. First Edition. (Published by the Literature Committee of the Synod of Chicago of the Reformed Episcopal Church, 1908.)

- The Labor Problem: Solved on Bible Principles.* By Rev. William Robertson, Allegheny, Pa. Price, 25 cents.

MUSIC.

- The City Beyond the Stars.* Sacred Song. Arranged by George H. Wilder, words and music by M. P. Gallagher. Price, 50 cents. (The Steady Music Co., Littleton, N. H.)

The Church at Work

FURTHER INFORMATION AS TO THE SEABURY CONFERENCES.

A STRONGER faculty than on any previous year is announced for the Church Summer Conference of 1909, which meets in Cambridge, Mass., July 10th to 25th, and uses the refectory and chapel of the Episcopal Theological School in that city.

There will be four or five sessions when work by women will be presented to the Conference. Sunday school interests will be maintained by a series of six studies on an introduction to a study of the Gospels by Prof. Colladay, and two addresses on missions in the Sunday school by the Rev. W. E. Gardner, chairman of the committee on Missions of the Sunday School Federation. The mission study will be on "Anglican Church Missions in Africa," the "Winners of the World," and "Domestic Missions," in the last named Bishop Talbot assisting as chairman of the board's committee on Domestic Missions. The Rev. Dr. Samuel Hart will give five lectures on the Prayer Book.

There will be two receptions and many excursions to historic points, including trips to Lexington and Concord, Plymouth, Harvard College, and many other places. The complete programme will be ready in May, but reservations and registrations may be made at this time. The seating capacity of the refectory is limited. Those first to register will be assigned to seats. Others must take second table, or meals in houses near by. The conference is practically limited to an attendance of two hundred.

It has been decided by vote of the old conference attendants that a mountain location and not a seashore one is preferable for the permanent site, and that when secured it shall be called "Montenac." There are other Church Conferences planned, and it will be essential that the one in the East have a distinctive name, and so it has been decided to call the eastern ones the Montenac Conferences, so soon as the permanent site shall be acquired. A site is offered in the Litchfield Hills of Connecticut at \$20,000, and some subscriptions have been secured towards its purchase. The Sunday School Commissions of three dioceses, the Social Service Commissions of two dioceses, and the Church Laymen's Union, the National Federation of Laymen's Missionary Leagues and Seabury Societies have applied for time in which to hold conferences, so that the permanent site, when secured, will be in use throughout the entire summer. If any vacancies can be found it is intended to receive missionaries for vacations at moderate rates; also clergy who receive small salaries.

The Church Summer Conference has demonstrated its usefulness to missions. Much pressure has been exerted upon its projectors to induce them to abandon distinctive summer meetings and join with others in inter-denominational conferences. The pressure has been resisted, and now it is found that the denominations are themselves organizing separate conferences. For detailed information concerning the Cambridge meeting, apply to the Seabury Society, 23 Union Square, New York.

ANOTHER MEMORIAL TO BISHOP KNIGHT.

DURING his short connection as Bishop with the Missionary district of Western Colorado, the Rt. Rev. Edward J. Knight left an imprint upon the jurisdiction which is now being expressed in tributes to his memory. On March 20th THE LIVING CHURCH told of the plan for a memorial window in St. Luke's Church, Delta. It is now announced that further tribute will be paid by the erection of a mission church soon to be begun at

Olathe, Colo. The work was organized there last July by the rector of St. Paul's Church, Montrose, at the Bishop's request. From the very first good success has been met with, and now there is a nice congregation. Thousands of settlers are arriving in the vicinity, the towns are growing by leaps and bounds, and the Church wants to be ready to meet and care for them. Four lots have been donated and about \$900 of the \$2,000 required is on hand or in sight. It is hoped to begin building soon after Easter, and an effort will be made to pay for it in full on its completion. No fitter memorial of such a devoted missionary as Bishop Knight could well be suggested than this mission church, erected in a field which was entered at his request and in the district to which he gave his life. Contributions toward this good and necessary work may be sent to the Rev. John W. Heal, St. Paul's Rectory, Montrose, Colo. Bishop Spalding (of Utah), who is in charge of the district, and Bishop-elect Brewster have expressed their deep interest and sympathy with this work.

CHURCH SCHOOLS CONSOLIDATED

By ACTION of the Board of Trustees of the Sisterhood of St. Mary, St. Mary's School, New York, and St. Gabriel's School, Peekskill, have been consolidated. As soon as the business details of the transfer are completed new buildings will be erected at Peekskill, and the school will be known as St. Mary's School, Mount St. Gabriel.

Both these schools have been powers in the Churchly education of girls and young women. The location of St. Mary's School, on East Forty-sixth Street, New York, has been increasingly unfavorable, and the consolidated school at Peekskill will give better opportunities to the daughters of Churchmen in New York as well as to those at a distance, than are now given by the maintenance of two distinct schools.

SUMMER LECTURES TO CLERGY IN ENGLAND.

SUMMER LECTURES to the clergy will be given at Cambridge, England, beginning with a service in Selwyn College chapel on Monday evening, July 19th, and ending on Friday, July 30th. During the intervening two weeks there will be daily lectures given in the Divinity School by a number of distinguished English scholars, including the Bishops of Winchester and Ely, Professors Kennett, Inge, and Burkitt, Dr. Swete, and others. The subjects have to do with the Old and New Testaments, with exegesis and history, and there will also be a conference held on The Attitude of the Clergy towards Social Questions. Further information may be obtained by application to the Rev. F. E. Hutchinson, King's College, Cambridge.

MIXED NOONDAY SERVICES AT JOLIET.

IN JOLIET, ILL., mid-day Lenten services under the direction of the Ministerial Association are held, the Rev. Thomas William MacLean, rector of Christ Church, being chairman of the general committee and one of the officiants. Various ministers of other religious bodies have days assigned to them. These services are held in a business building and have aroused enthusiastic support in all Christian bodies.

METHODIST MINISTER AND FAMILY CONFIRMED.

BISHOP WOODCOCK held a special Confirmation service in St. Paul's Church, Louisville, Ky., on the afternoon of March 23d, at which time the Rev. W. R. Plummer, a Methodist minister, for the past three years pastor of the Wesley chapel in New Albany, Ind., with his wife and three adult children

received the laying on of hands. The candidates were presented by the Rev. John Mockridge, rector of the church, under whose supervision Mr. Plummer is studying for holy orders in the Church, he having become a candidate in the diocese of Kentucky. He will assist Mr. Mockridge as lay reader during the time of preparation.

LAMBETH COMMITTEE ON THE SWEDISH CHURCH.

By THE TERMS of Resolution 74 of the Lambeth Conference, the Archbishop of Canterbury was desired to appoint a commission to correspond with the Swedish Church through the Archbishop of Upsala on the possibility and condition "of an alliance of some sort between the Swedish and Anglican Churches." The Archbishop has appointed the following commission: The Bishop of Winchester (chairman), the Bishop of London, the Bishop of Salisbury, the Bishop of Marquette (U.S.A.), the Master of Pembroke College (Cambridge), and the Rev. Chancellor Bernard of Salisbury.

BISHOP GRAFTON'S ANNIVERSARY.

THE DATES for the observance of the anniversary of the Bishop of Fond du Lac and for the session of the Diocesan Council have been fixed at Wednesday and Thursday, June 9th and 10th.

OBSERQUIES OF THE REV. C. M. SELLECK.

THE FUNERAL services of the Rev. C. M. Selleck, rector emeritus of St. Paul's Church, Norwalk, Conn., whose death on March 21st was briefly chronicled in these columns last week, were held at St. Paul's Church. Holy Eucharist was celebrated at 7:30 o'clock, followed at 9 o'clock by services at the house for the members of the family. The burial office was read at 10:30, the church being crowded to the doors. Bishop Brewster officiated, assisted by Archdeacon Van Kleeck, the Rev. Louis B. Howell, rector of St. Paul's, and the Rev. James B. Werner, rector of Grace Church. Overbrook Military Academy students acted as an escort of honor, and the pall-bearers were the vestrymen of St. Paul's. The committal service was said by the Bishop and the Rev. Mr. Howell, and the interment was made in St. Paul's churchyard. Several places of business were closed during the funeral.

His death removes from Norwalk a leading citizen, honored of all men. After founding the Military Academy bearing his name, he was ordained in 1865. His school was con-

tinued and in addition he became assistant in old St. Paul's to the late Rev. William Cooper Mead, D.D. Upon the death of Dr. Mead, in 1879, he was called to the rectorship. After serving for several years, he was succeeded by the Rev. Howard S. Clapp, again becoming rector after Mr. Clapp's resignation. He also served the parish in several interregnums, and a few years since was made rector emeritus. At the time of his death he was rector of Christ Church, East Norwalk, which he had founded, it having been a mission of St. Paul's. For twenty-five years he was also rector of St. John's, Lewisboro, just over the line in the diocese of New York. Mr. Selleck was a close student of local history, and had written a history of Norwalk, one volume having been published. He was never married, but is survived by a brother and a sister.

MICHIGAN DIOCESAN STATISTICS.

THE JOURNAL of the last convention of the diocese of Michigan for the year ending November 1, 1908, shows a total of 18,889 communicants, an increase of 836 over 1907, or more than 4½ per cent. The current *Living Church Annual* shows a decrease in communicants of 883, but in 1906-7 the statistics were somewhat deficient, and the figures for 1907-8 had not been published when the *Annual* was printed.

NOTABLE OCCASION AT ST. PAUL'S, BROOKLYN.

THE TWENTIETH anniversary of the Rev. T. G. Jackson, D.D., as rector of St. Paul's Church (Flatbush), Brooklyn, N. Y., which occurred on March 21st, was marked by a number of interesting events. On the Friday evening preceding, Dr. and Mrs. Jackson were invited to meet some of their parishioners in the old church, where about 300 people were assembled, and where Dr. Jackson was presented with a very fine gold and silver chalice and Mrs. Jackson with a beautifully engraved silver-covered address book. The Rev. George F. Breed, D.D., who is the acting assistant at St. Paul's during Lent, made the presentation speeches and both Dr. and Mrs. Jackson, although overwhelmed with surprise, responded with words of thanks and appreciation. A short reception followed.

The chalice, which is from a design submitted by the Gorham Co. and came from their workshop, is one of the finest and most original pieces of work that has ever been put out by this firm. It is of solid gold and silver, studded with precious and semi-precious stones contributed by the individual



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members of the parish. Each piece of gold and silver and each stone contributed was from the stores of family treasures, prized more for their sentimental than their intrinsic value. Rings, pins, bracelets, old family silver and gold went into the melting pot to show Dr. Jackson how the hearts of his people went out to him after twenty years of their close relationship.

Not to be outdone by the other members of the parish, on the following evening the vestry of St. Paul's met in special meeting and voted the rector an increase of \$2,000 a year in salary and took action in the matter of the mortgage debt on the new church which, it is believed, will result in the lifting of this debt, making possible the consecration of the new church in the immediate future. On the Sunday morning, before the 11 o'clock service, in behalf of a large number of the members of his parish, Dr. Jackson was presented with a purse of \$3,500 and a handsome watch and chain. At the evening service Bishop Burgess was present and confirmed a class of sixty-two which Dr. Jackson had personally prepared.

ADDRESSES BY FATHER WAGGETT

FEW PREACHERS from the other side of the Atlantic have created as deep an impression in Boston as has Father Waggett, S.S.J.E., with his several addresses given this week. He arrived in Boston on Saturday evening, March 27th, and went immediately to the Bowdoin Street headquarters of the society, over which Father Field presides. Sunday morning he preached in the Church of St. John the Evangelist and on Monday he addressed the Clerical Association in the parish rooms of St. Paul's Church, on "The Preaching of the Christian Faith." On Tuesday at 4:30 Father Waggett spoke at St. John's chapel, Cambridge, on "Life and Creed," and later he addressed the student body of the Episcopal Theological School in the common room on "What the Layman Expects of the Priest." On Wednesday he will appear before the St. Paul's Society of Harvard, speaking in the Phillips Brooks House. His subject will be "Principles of Duty." At the end of the week he is going to West Point to make an address and he will return to England during Easter week.

IN AID OF LONDON'S POOR.

THE REV. BASIL BOURCHIER preached in the Cathedral, Ottawa, Canada, at two services, March 18th. Large congregations attended, and at one service the Governor-General, Earl Grey, and suite, were present. Mr. Bouchier, who has been preaching during Lent at the Church of St. John the Evangelist, and the Church of the Advent, Montreal, is at work in the newly-established garden parish at Hampstead, London, England, to which a number of the London poor have been moved. The Bishop of London's hope is to build a handsome new church for them there, and it was his desire that the pulpit in the church should be built entirely by Canadians. Part of Mr. Bouchier's mission is to receive contributions for this purpose and he has already met with a liberal response.

LOSSES TO THE CHURCH MILITANT.

A NUMBER of prominent people connected with the Church in Philadelphia have passed away during the past few days.

THE DEATH OF WILLIAM P. HENSZEY, a prominent member of the firm known as the Baldwin Locomotive Works, occurred on March 22nd. He was originally a member of the Society of Friends, but some years ago he became a Churchman and attended the Church of the Redeemer, Bryn Mawr, where the funeral was held March 26th. He

was liberal and generous in his benefactions, and his loss is deeply deplored in many ways.

PETER JOSEPH HENRY JEFFERYS, an uncle of the Rev. Edward M. Jefferys, rector of old St. Peter's Church, Third and Pine Streets, Philadelphia, died at Nice, France, March 18th. He was a son of the late Hon. Lieutenant-Colonel Peter Jefferys of Worcestershire, England, and had spent much time in this country and was well known in Philadelphia. The interment took place near Brussels, Belgium.

THE BURIAL services of THOMAS PRESTON CARPENTER, a member of one of Philadelphia's oldest families, were held at the residence of his brother, Gen. L. H. Carpenter, U. S. A., at 2318 De Lancey Place, on Friday, March 26th. The interment took place at the ancient cemetery at Swedesboro, N. J.

MISS ANNIE FOSTER EWING, a grandniece of the late President Buchanan, died on March 15th, the burial services being held at the Church of the Redeemer, Bryn Mawr, the rector, the Rev. James Haughton, and the rector of St. James', the Rev. Dr. Richardson, officiating.

IN THE death last week of Mrs. ELIZABETH MARIE MERRICK, St. Luke's, Germantown, lost an active and influential member. The funeral was held at the church on Thursday, the rector, the Rev. Samuel Upjohn, officiating.

THE FUNERAL of ROBERT H. SMITH, a descendant of the late Rt. Rev. J. H. Hobart, D.D., third Bishop of New York, was held from the Church of the Redeemer, Bryn Mawr, on Monday last.

VACANT CANADIAN BISHOPRICS TO BE FILLED

A SPECIAL meeting has been called of the House of Bishops of the province of Rupert's Land, Canada, to be held in Winnipeg on April 15th, for the purpose of electing Bishops to fill the vacant sees of Moosonee and Athabasca.

THE AMERICAN CHURCH UNION.

UNDER DATE of March 29th, the officers and council of the American Church Union are forwarding copies of the following circular letter:

"REV. AND DEAR SIR:

"We ask you to join the AMERICAN CHURCH UNION and aid us in building up throughout the country an organization in the interests of sound and loyal Churchmanship. Our principles, you will observe, are stated for the most part in the Prayer Book language, and in every case, we believe, in the Prayer Book spirit. They are principles which have, of late, been endangered by open questioning and denial and it is time for loyal Churchmen to rally in their defense. Legislation regarding them will probably come up in General Convention next year, and there is urgent need of immediate organization.

"Please give the enclosed Declaration your careful consideration, and return an answer, we hope a favorable one, at your earliest convenience to Rev. Elliot White, corresponding secretary, 960 Broad Street, Newark, N. J., or mail your application to the treasurer, as directed in the application blank.

"Will you bring the matter to the attention of the laymen of your cure? This is largely a laymen's movement. We need the laity as well as clergy for subscribers.


"Will you suggest to us some priest in your diocese who might be willing to act as diocesan secretary?"

The officers are: President, Clinton Rogers Woodruff, Esq., Philadelphia, editor of the Department of Social Welfare in THE LIVING CHURCH; Vice-Presidents, the Bishop of Colorado and the Bishop Coadjutor of Fond du Lac; Recording Secretary, Colonel Edwin A. Stevens, Hoboken, N. J.; Corresponding Secretary, Rev. Eliot White, rector of Grace Church, Newark, N. J.; Treasurer, Mr. Charles A. Grummon, 15 Wall Street, New

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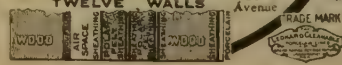
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The following is the declaration of principles of the A. C. U.;

"The American Church Union is formed to defend and maintain unimpaired the doctrine, discipline, and worship of the Church against laxity and indifference within and hindrance and aggression from without.

"It gives its unreserved assent to the following principles:

"1. That the Protestant Episcopal Church is an integral part of the historic Catholic Church.

"2. That the Church's Creeds are to be interpreted and believed in their traditional sense.

"3. That, as declared in the Preface to the Ordinal, the Ministry of the Church has been from the Apostles' time threefold; and those only are to execute the functions of this ministry in the Church who have episcopal consecration or ordination.

"4. That the Scriptures of the Old and New Testaments are the Word of God.

"5. That the Church's Sacraments possess vital power to confer grace.

"6. That the marriage tie is indissoluble, as set forth in the Church's Form of Solemnization of Matrimony.

"The gravity of the present situation is that the boldest attacks on the Faith and Order of the Church are made by those within her own household. Of these attacks we signal the following as requiring immediate attention:

"1. The denial of the inspiration of Holy Writ.

"2. The admission to the Holy Communion of persons who have not been confirmed by Bishops of the Church; and who have not professed their desire to be so confirmed.

"3. The permission to persons not communicants of the Anglican body to teach and preach to our congregations.

"The American Church Union pledges itself to resist these and all other contraventions of the Faith of the Church as enshrined in the Book of Common Prayer."

SOCIAL PROBLEMS DISCUSSED IN BROOKLYN.

THE TOPIC of a lecture delivered Monday evening by the Rev. Robert B. Kimber, superintendent of New York City Missions, before the members of the Men's League of St. Peter's Church, Brooklyn, was "Rescue Work in a Large City." The lecture told in an interesting way of the work that is done to mitigate crime, not by punishment, but by getting at the sources and stamping out evil conditions. There was a good attendance at the meeting and the lecturer was well received.

CANON CHASE, rector of Christ Church, E. D., spoke before the Social Problem Club of the Young Women's Christian Association of Brooklyn last Sunday afternoon, and strongly urged the Sunday closing of shops and stores in compliance with the petition of hundreds of persons employed in such establishments.

UNION SERVICES IN WATERBURY, CONN.

UNION SERVICES were held during the first two weeks in January in the churches of a number of different religious bodies in Waterbury, Conn., the rectors of our two churches participating and their churches being used for the purpose. On the first Monday even-

ing, at Trinity Church (Rev. F. D. Buckley, rector) the preacher was a Congregational minister, and Mr. Buckley reciprocated by preaching on Thursday night at the Congregational church. On Tuesday night the rector of St. John's preached at the Methodist church, and at St. John's on Thursday night the preacher was another Congregational minister. At both services in our churches the chancels were filled with the visiting ministers, none of whom wore surplices. These included ministers of Congregational, Methodist, Advent, Baptist, and A. M. E. bodies.

So successful were the first week's ser-

vices declared to be that arrangements were made to continue the series during the week following in the suburbs. The services of that week included a sermon by our rector of St. John's at the Baptist church, and in closing, a "grand union service" at a Congregational church, with sermon by our rector of Trinity. A local paper, reporting this final service, speaks of the closing prayer, offered by a Congregational minister, as "a truly inspired one."

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FOR THE ALTAR

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but it was so splendid to feel that we are all one and that there is no difference between us." Further comment is perhaps unnecessary.

Services of this sort are commonly said not to come within the limitations of Canon 19, since they are not held for "congregations of this Church." By what right our churches are given for the purpose is, however, not made clear.

FIRST BISHOP OF CENTRAL PENNSYLVANIA COMMEMORATED.

ON PASSION SUNDAY a memorial tablet was unveiled in the Church of St. Luke and the Epiphany, Philadelphia, in memory of the Rt. Rev. Mark Antony De Wolfe Howe, D.D., LL.D., who, while rector of this parish, was elected first Bishop of Central Pennsylvania. It is the gift of his eldest son, Herbert M. Howe, M.D., was designed by his youngest son, an architect, Wallis E. Howe, and the inscription was written by his son-in-law, the Rt. Rev. Wm. Hobart Hare, D.D., Bishop of North Dakota.

The tablet is one of the most handsome and costly ever placed in any church in Philadelphia. It is of bronze, finely cast, set on a heavy slab of highly polished marble and weighs more than half a ton. The design is one of simple dignity, while the wording is concise and impressive.

Those officiating at the services were the rector, the Rev. David M. Steele; the former rector, the Rev. G. G. Currie of Baltimore, who succeeded Dr. Howe in 1871, and the Rev. Dr. J. De Wolfe Perry, who during Dr. Howe's rectorship was assistant in the church thirty-five years ago, preached the sermon.

MEMORIALS AND BEQUESTS.

ELIZABETH, N. J.—On Sunday, March 14th, the memorial doorway at Christ Church erected to the memory of William Pancoast Barber, sometime senior warden, was unveiled and dedicated. Mr. Barber died March 18, 1908, having been for twenty-nine years senior warden of the parish, and for many more years a vestryman, a worker in the Church's cause, a chorister, and a faithful communicant. The doorway is of carved oak of handsome design and execution. The service of benediction was after the second lesson at Matins, and the office was recited by the Rev. Dr. H. H. Oberly, rector of the parish. A sermon in memory of Mr. Barber was also preached by the rector.

HANNIBAL, MO.—Trinity Church (the Rev. Hunter Davidson, rector) has recently received a handsome memorial window.

LOUISVILLE, KY.—A new font of white Vermont marble has recently been placed in St. Thomas' mission in memory of Henry Pilcher, by his wife and family. The font is of simple and chaste design and around the rim of the bowl is carved the inscription, "One Lord, one Faith, one Baptism."

MENTONE, FRANCE.—A handsome silver paten and chalice have been presented to Christ Church by Mrs. Worthington, wife of the late Bishop of Nebraska, who died at Mentone on January 7, 1908. The Bishop of Nebraska and Mrs. Worthington worshipped in Christ Church during their visit to Mentone, and received the Holy Communion at that church the day before the Bishop's death. During the service, when the sacred vessels were used for the first time, special hymns were sung, at the request of Mrs. Worthington, and a special sermon was preached by the chaplain. Many of the American visitors were present at this service.

NEW HARTFORD, CONN.—St. John's, Pine Meadow, in the town of New Hartford (the Rev. George M. Stanley, rector), will receive a legacy of \$1,000 by the will of the late Samuel Allen, who died recently at New Hartford.

NEW LONDON, PA.—The sum of \$400 is being collected whereby to erect a belfry and bell on the old historic St. John's Church as a memorial to the late Mrs. Julia Whitaker, wife of the Bishop of the diocese. St. John's was admitted into union with the diocese in 1793 and has exerted all these years a strong spiritual and moral influence in that locality, there being no other church within a distance of four miles.

ST. LOUIS, MO.—Christ Church Cathedral and St. Luke's Hospital have received bequests of \$50,000 each. The Cathedral building will now be completed.—The Church of the Redeemer has received a bequest of \$5,000.—ST. GEORGE'S CHAPEL has received a handsome antique sanctuary lamp.—A VERY FINE chancel window, a memorial to the late Martin Collins, has been ordered for the new Church of the Ascension. The subject will be the Ascension, and it is said that it will be the largest stained glass window in St. Louis. A gold chalice and ciborium have also been presented to this parish as memorials.—A LARGE electric clock has been presented to All Saints' Church (colored) in memory of Miss Whetts, the oldest member of the parish.—THE BISHOP has received \$5,000, to be known as the Bishop Tuttle Trust Fund, the income to be used for missionary and charitable purposes, at his discretion.

WILLIAMSBURG, KAN.—The Bishop of Kansas recently consecrated the newly-built chancel of St. Barnabas' Church, Williamsburg, which was erected as a memorial to the late Rev. Levi Lincoln Holden, for many years a missionary under Bishops Vail and Thomas. Services were begun in a school-house in 1872. In 1882 the cornerstone of the church was laid. Mr. Holden died in 1894.

FOR UNIFORM DIVORCE LAW.

THE RT. REV. DR. DOANE, Bishop of Albany, appeared in favor of the Weimert uniform divorce bill at a hearing before the Assembly Codes committee at Albany, N. Y., on March 24th. The bill is the outcome of the conference of the Uniform Divorce Commission called by President Roosevelt in 1905, at the suggestion of Governor Pennypacker of Pennsylvania.

"Whatever my personality, voice, or presence might mean," said Bishop Doane, "I want it registered in favor of the Weimert bill, and I know that many noted divines also favor it."

The bill, among other things, provides that a divorce cannot be granted in one state except on a cause of action recognized for divorce in the state in which it was committed, and the person seeking a divorce in another state must have been a bona fide resident of that state for two years.

DATE SET FOR CONSECRATION OF REV. N. S. THOMAS.

THE CONSECRATION of the Rev. Nathanael S. Thomas, rector of the Church of the Holy Apostles, Philadelphia, as Bishop of the Missionary district of Wyoming will take place at the Church of the Holy Apostles on Thursday, May 6th.

INTER-DIOCESAN MEETING OF THE G. F. S.

THE BRANCHES of the Girls' Friendly Society in the Third Missionary District held an inter-diocesan meeting on Friday and Saturday, March 26th and 27th, at Wilmington, Del. On Friday evening a service with addresses was held in St. Andrew's, the parish which has the strongest branch in Delaware. On Saturday at 8 A. M. the associates and members held a corporate Communion at Bishopstead, the Bishop officiating. Representatives were in attendance from Pitts-

burgh, Harrisburg, Philadelphia, Baltimore, and Washington. These were entertained at breakfast by the president of the Delaware branches, Miss Lea. At 11 o'clock the conference was opened in Old Swedes' Church with a short service and address by the vicar, the Rev. Albert E. Clay, who referred to the interesting history of the old church in which they were meeting. Miss S. D. Wilson of Philadelphia spoke on "How to Stimulate and Increase Interest in Missions"; and Miss M. M. Maguire of Washington sent a paper on "Business Methods in Branch Work." A live discussion followed the reading of this paper. At the afternoon session the national president, Miss M. A. L. Neilson made an address. Three topics were then discussed, Miss Elizabeth Fisher speaking on "The Girl in the Home," Miss Katharine Bartholomew of Baltimore on "The Girl at Work," and Miss Josephine Ames of Washington on "The Girl in Social Life." At 4 P. M. the service was held in the church, the Bishop preaching on the society's motto (Gal. 6: 2). He encouraged associates and members to friendly services; pointing out that "provoking service" was even a finer thing than rendering service; as by showing needs, it stimulated a greater activity and wider range of helpfulness. The evening service and sermon brought to a close a very profitable day for the organization.

CONTRACT SIGNED FOR WASHINGTON CATHEDRAL FOUNDATION.

THE CONTRACT has been signed for the laying of the foundation of the great national Cathedral. The work will begin early this spring and is expected to be finished by the middle of August. Work will then be commenced on the Chapel of the Nativity for the crypt, which will be pushed rapidly forward and should be completed about a year afterwards. Richardson & Burgess are the contractors and builders for the foundation.

ST. PAUL'S CHURCH, SACRAMENTO, CAL.

ST. PAUL'S CHURCH, Sacramento, Cal., which, as was stated last week in these columns, was opened for divine worship on March 21st, is said to be, with one exception, the largest church in northern California, and is certainly the largest and most costly church edifice in Sacramento. It is built wholly of granite, with structural steel pillars and slate roof. It has cost to date \$60,000, and is yet far from complete. Possibly \$10,000 more will eventually be required for interior furnishings and decorations, outside of memorial windows which may be placed in the edifice from time to time. At present, while strikingly unadorned, even to nakedness, it presents a massive, dignified, and Churchly appearance. Out of the \$30,000 raised in cash subscriptions there were only two gifts of \$1,500 or over. The present rector is the Rev. Charles E. Farrar.

NATIONAL CONFERENCE OF CHURCH CLUBS.

THE AFFILIATED Church Clubs of the United States hold their seventeenth National Conference in New York City on Tuesday and Wednesday, April 27th and 28th, and a programme of great interest is announced. Headquarters are arranged at the Hotel Astor. On the first day will be an early celebration in the Church of the Heavenly Rest and a later celebration, by the Bishop of New York, in the crypt of the Cathedral. The sessions will begin at 10:30 in the Synod Hall on the Cathedral grounds. The president, Mr. Robert H. Gardiner, will give his annual address and will appoint committees, after which there will be an address on "Immigration and the Church," by Prof.

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Charles Sears Baldwin of Yale University. In the afternoon the secretary will report and the final report of the Committee on Church Music will be given and will be discussed. On that evening a reception and dinner is tendered by the Church Club of New York to delegates and guests at Hotel Astor, and it is stated that members of Church Clubs other than delegates may obtain tickets for this dinner at \$2.50. Delegates will not be required to purchase tickets. On the second day there will be addresses on "Christian Unity and Unchristian Division," by Mr. George Wharton Pepper of the Church Club of Philadelphia; and on "The Emmanuel Movement and Its Deeper Meaning," by Prof. Dickinson S. Miller of Columbia University, New York City, both of which will be followed by discussion. In the afternoon of that day there will be several forms of entertainment for the delegates and guests. This closes the programme. On the same evening will be a conference of New York Churchmen at Hobart Hall in the Diocesan House, 416 Lafayette Street, under the auspices of the Seabury Society, with a dinner at the St. Denis Hotel.

SEED THAT FELL UPON GOOD GROUND.

AT THE beginning of Lent the Rev. B. W. R. Taylor, D.D., rector of St. George's Church, Schenectady, N. Y., read a paper before the Ministerial Association of that city on the observance of Lent, making a strong plea for the Lenten season as offering opportunities for special religious services. An unusual result has followed. Almost every one of the denominations, with the exception of the Unitarian and one or two others, have perfected arrangements for special services every day in Holy Week, leading up to the Easter festival. Some began the observance of Lent earlier, but the practical universality of the observance of Holy Week, with its inevitable lessons, in a city of 70,000 people is worthy of more than a passing notice.

REV. JAMES HAUGHTON RESIGNS BRYN MAWR, PA.

THE REV. JAMES HAUGHTON has resigned the rectorship of the Church of the Redeemer, Bryn Mawr, Pa., which he has held for twenty-two years, the resignation to take effect on All Saints' day. Mr. Haughton, having graduated from Harvard, was ordained deacon by Bishop Eastburn in 1866 and priest by Bishop Chase the same year. His first charge was at Exeter, N. H., and from there he was called to Hanover, in the same state. In 1876 he became Dean of All Saints' Cathedral, Albany, N. Y., and in 1879 rector of the parish at Yonkers, from which he was called to Bryn Mawr in 1887. Mr. Haughton will make his home in Paoli, Pa., after November 1st. A son, the Rev. Victor M. Haughton, is now rector of the parish at Exeter, N. H., his father's first parish.

DEATH OF THE REV. HORACE B. EVANS.

AFTER a ministry of less than three years, the Rev. Horace Barde Evans, junior assistant at St. Mark's, Philadelphia, died in the University Hospital in that city on Passion Sunday, of pneumonia. Mr. Evans was graduated at Nashotah in the class of 1906 and was ordained deacon on June 1st of that year and advanced to the priesthood on December 9th following. He was engaged in missionary work at Darlington and at Jefferson in the diocese of Milwaukee until the spring of last year, when he entered upon the curacy in Philadelphia. He was a native of that city and leaves a number of relatives therein. Mr. Evans was deemed one of the most promising graduates of Nashotah in recent years. He was 37 years of age. The

funeral was to be held on Wednesday. A sister of the deceased priest also died suddenly last week in Pottsville, Pa.

CHANGES AT PHILADELPHIA CHURCH HOSPITAL.

AT A MEETING of the managers of the Episcopal Hospital, Philadelphia, last Thursday at the Church House, four new physicians, shortly to be graduated from the University of Pennsylvania, were elected to the resident staff for a period of two and a half years each. The Rev. Norman Van Pelt Levis, rector of the Church of the Incarnation, was elected a member of the Board of Managers to succeed the late Rev. Dr. J. D. Newlin. The sum of \$210,000, being a part of the legacy left by the late Edwin C. Weaver, has been turned over to the hospital authorities. The total amount to be received is between \$300,000 and \$400,000.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Officers of the Sunday School Commission.

THE OFFICERS of the Chicago Sunday School Commission are the Rev. C. H. Young, chairman, 6451 Woodlawn Avenue, Chicago, and the Rev. A. B. Whitcombe, secretary and treasurer, 209 West Third Street, Dixon, Ill.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Personal.

THE REV. F. W. HARRIMAN, D.D., rector of Grace Church, Windsor, officiates at Christ Church, West Haven, on every Thursday evening in Lent, the rector (the Rev. Arthur J. Gammack) officiating at Windsor.

An exchange will be made as well for the Three Hours' service on Good Friday.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Improvements to Christ Church, Crookston.

MANY IMPROVEMENTS have been made of late to the fabric of Christ Church, Crookston, which were inaugurated when the Rev. A. T. Young was rector and completed under the rectorship of the Rev. Richard Cox. The walls have been redecorated, the woodwork retained, a new hardwood floor put down, and the chancel and choir platform recarpeted. The cost was about \$500, which has nearly all been paid. It is now proposed to overhaul the rectory at an expense of about \$800. The average number of communions made at the noon celebrations is 30. Last summer a handsome east window was unveiled to the memory of Mrs. T. R. Brown; during Epiphany a brass missal stand was presented in memory of Mr. and Mrs. John Cromb, by their family, and candlesticks have been given by the boys of the Sunday school.

KENTUCKY.

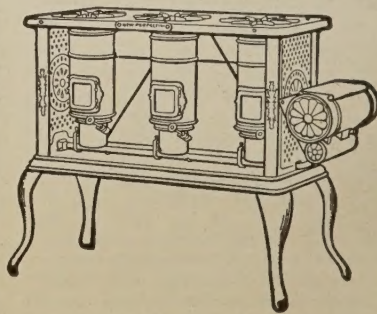
CHAS. E. WOODCOCK, D.D., Bishop.

United Auxiliary Meeting and Lenten Service in Louisville.

THE FIFTH of the Friday afternoon united Auxiliary meetings was held on March 19th in the Sunday school room of Christ Church Cathedral, Louisville. The custodian of the United Offering, Mrs. James Glazebrook, reported a large increase in the contributions to that fund, so there is little doubt that the Kentucky Auxiliaries will be able to report

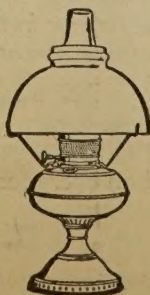
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at the next triennial that they have fully met the one-third increase asked for by the Board of Missions. After other routine business had been disposed of Miss L. L. Robinson gave another interesting talk, the fifth of the series, on "Indian Missions, dealing especially with the work among the Seminoles of southern Florida. Following this meeting, the fifth of the united Lenten services was held in the Cathedral, when the Rev. Edmund Duckworth, rector of St. James' Memorial Church, St. Louis, Mo., preached an impressive sermon on the duty of early morning private prayer. Mr. Duckworth also preached March 19th and 20th at the noon-day services for men. During the week of March 21st the noon-day services were conducted by the Rt. Rev. C. C. Penick, D.D.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Return of Rev. Dr. Lindsay Parker—Corporate Communion of the B. S. A.—Death of Reginald Heber White.

THE REV. DR. LINDSAY PARKER, rector of St. Peter's Church, State Street, Brooklyn, with Mrs. Parker, arrived home Friday morning, March 26th, on the steamer *Cedric* from Capri, Italy, where they have been for a little over three months. Dr. and Mrs. Parker sailed from America on December 10th, he having been granted a year's absence in October to recover from a nervous breakdown, although organically well. He will remain in Brooklyn for two or three days and then go to the mountains, just where it has not been decided.

THE ANNUAL corporate Communion of the Brotherhood of St. Andrew, senior and junior, was held in St. Clement's Church, Pennsylvania and Liberty Avenues, Brooklyn, on Passion Sunday, March 28th, at 8 A. M., Bishop Burgess being the celebrant. A preparatory meeting was held in the same church on Thursday, March 26th, when the Rev. Warren H. Hubbard and others made brief addresses in preparation for the Communion.

REGINALD HEBER WHITE, father of Dr. Benjamin White, director of bacteriology in the Hoagland Laboratory of the Long Island College Hospital, died Thursday, March 25th, at his home, Cooperstown, N. Y. He was born in Brooklyn and was in business there for many years, but had retired two years ago because of ill health. He was the senior vestryman of Christ Church at Cooperstown, where the funeral service was said on Saturday.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Rev. Dr. C. M. Niles Lectures Before the Church Club.

THE SECOND public lecture this Lent under the auspices of the Church Club took place at Christ Church, New Orleans, on Wednesday evening, March 24th. The Ven. Charles M. Niles, D.D., rector of St. Katharine's Church, Pensacola, Fla., was the lecturer, and his subject was "The Pan-Anglican Congress." The lecture was very interesting and the speaker did full justice to his subject. Dr. Niles also conducted the mid-day services at Grace Church for the week ending March 27th.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Mission at Barry's Corner, Boston—Nominations By the Bishop—Personal and Parochial Notes.

UNDER the auspices of St. Margaret's Church, Brighton, Boston, a mission is now well under way in a section of the district known as Barry's Corner, where the Rev. W. G. Read holds services every Sunday

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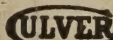
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A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened in September, 1908. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

afternoon. There also is a Sunday school, which is growing very satisfactorily.

THE FOLLOWING Board of Examiners of Sunday school teachers has been named by Bishop Lawrence: Professor Washburn of the Episcopal Theological School, Professor E. R. Rand of Harvard College, and Miss Laura Fisher of the Training School for Kindergartners, Boston.

THE REV. A. B. SHIELDS, who is soon to leave his parish in South Boston, the Church of the Redeemer, to engage in psychotherapeutic work under Bishop Nichols on the Pacific coast (he will be a lecturer on the subject in the Episcopal Divinity School at San Francisco) has been delivering a course of lectures on Friday afternoons at Tufts College. His subjects have been "Idealism and Healing Cults," "Methods, Scientific and Others," and "Psychological Theories of Explanation."

ARCHDEACON AND MRS. BABCOCK entertained the student body of the Episcopal Theological School at their home, 45 Garfield Street, Cambridge, on the evening of March 25th. There were also present a number of the faculty of the school with members of their families.

THE REV. GLENN T. MORSE of Boston has received a call to the Church of Our Saviour, Middleboro, which has been without a rector for some time.

THE REV. S. STANLEY SEARING, missionary to the deaf-mutes, whose return from the Massachusetts General Hospital was noted last week, has gone to Winthrop to recuperate.

THE REV. W. M. PARTRIDGE, who lately resigned from St. Michael's Church, Marblehead, because of illness, has been obliged to go to the hospital in the town because of a threatened breakdown.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.
Personal Mention.

THE REV. B. STEWART BERT has entirely recovered from the attack of nervous prostration which caused him to go east in January, and he expects soon to resume his duties as priest in charge of Immanuel Church, Racine.

MISSOURI.

P. S. TUTTLE, D.D., LL.D., Bishop.
St. John's Church, St. Louis, Inadequate to Hold Congregations—Lenten Services Well Attended—Parochial and General News.

ST. JOHN'S CHURCH, St. Louis (the Rev. S. F. Sherman, Jr., rector), finds its newly-erected plant inadequate. The congregations overflow the church and the parish house will not accommodate the Sunday school. A feature of the work of the parish is the cottage meetings, which are held weekly, the address being given by one of the city clergy.

THE LENTEN services at the Garrick Theatre, St. Louis, are well attended. During the first week the outlook was discouraging, but with the coming of the Bishop of Chicago the tide turned. The addresses of the Bishop of Michigan City have had a marked effect for good.—THE ANNUAL Flower sermon will be preached this year by the Bishop of Oklahoma, at Christ Church Cathedral. There is a large endowment for this sermon.

THE LECTURE on the Oxford Movement, by the Bishop of Chicago, was attended by the members of the Church Club of St. Louis and their friends to the number of 300.

THE BISHOP has appointed the Rev. J. Hollister Lynch, D.D., rector of the Church of the Redeemer, St. Louis, to be examining

chaplain, succeeding the Rev. G. D. B. Miller, resigned.

MISS MARY TRIPLETT has been appointed diocesan representative on the Central Committee of Woman's Church Work of London.

FOUR of the ten vacant mission stations have been filled, and a rector is in sight for the important parish of Kirksville, where there are several thousand medical students.

ST. PETER'S CHURCH, St. Louis, is making a great effort to raise an endowment. This is necessary, as the population is moving further west.

NEWARK.

EDWIN S. LINES, D.D., Bishop.
Conferences Given at Holy Cross Church, Jersey City—Parochial Improvements—Notes.

A NUMBER of conferences are being given by Rev. Herbert Parrish in the Church of the Holy Cross, Jersey City, March 29th to April 3d inclusive. The subjects on successive days are: The Mystery of Life; The Life of Service; The Life of Faith; The Life of Culture; The Life of Suffering; The Life of Hope. He was the preacher morning and evening on Sunday, March 28th, and will preach on Palm Sunday morning.

THE PROJECT for completing the tower of St. Peter's, Morristown, is being pressed, with the hope that the work may be done this year.—GROUND has been broken for the new church building at Westwood, which is to cost about \$3,000.

IT IS EXPECTED that St. Paul's Church, Chatham, under the charge of the Rev. J. W. Van Ingen, will be consecrated in the latter part of April, at the time of the meeting of the Newark Archdeaconry.

OREGON.

CHARLES SCADDING, D.D., Bishop.
Lectures on Reformation Leaders at the Pro-Cathedral.

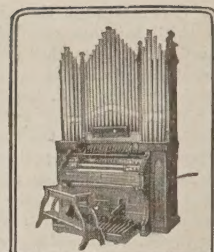
EVERY Wednesday during Lent, at St. Stephen's pro-Cathedral, Portland, after the Penitential office, Bishop Scadding has delivered a brief lecture on "Leaders of the Reformation in the Sixteenth Century." The subject for March 31st was "Hugh Latimer, the Apostle of the English Reformation," and previous ones were on Erasmus, Luther, Melancthon, Calvin, and Beza.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.
Philadelphia Churches May Unite—Work of the Armstrong Association.

AN EFFORT is being made looking towards the consolidation of the parish of All Saints, Philadelphia, with that of the Church of the Holy Spirit at Eleventh Street and Snyder Avenue. The former congregation is at present without a church home, having sold its property last October to a congregation of the Orthodox Greek rite.

THE Armstrong Association, which aims for the betterment of the negro mechanic and laborer, purposes holding a series of meetings in different Philadelphia parishes, at which the objects of the organization will be explained. The Rev. Dr. Grammer, rector of St. Stephen's Church, is president of the board of directors and a number of prominent Church laymen are affiliated with the same.



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